The Christian Century

A Journal of Religion

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Gandhi Lifts the Cross

By S. K. George

Our New Liquor Problem

An Editorial

The Portent of Hitler

By Paul Hutchinson

Found: A New Life of Jesus!

A Book Review

By Charles Clayton Morrison

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In This Issue

S. K. GEORGE

who contributes the study of the relation of Gandhi's doctrine of satyagraha to the Christian faith is perhaps best introduced by these words from a letter written by P. O. Philip, secretary of the National Christian Council of India and staff correspondent of The Christian Century: "Mr. George is a Christian Indian who, after a brilliant career in Madras university, offered himself as a candidate for the ministry in the Anglican church. He took his theological studies in the Bishop's college, Calcutta, and took the degree of B.D. He did not enter holy orders because of some intellectual difficulties. He taught for a time in certain colleges and later was appointed to the teaching staff of the Bishop's college, Calcutta, which is the all-India Anglican theological college. He has always been a nationalist and an ardent admirer of Mr. Gandhi, but a devout and earnest Christian. Some months ago he was forced to resign from the Bishop's college because of his nationalistic sympathies."

HENRY W. LAWRENCE

who has been delving into the diaries of our Puritan fathers, is a teacher at Connecticut college, New London, Conn.

In Coming Issues

No subject presents more perplexities in many communities than that of the care of health. When is adequate medical service being provided? How should it be paid for? Dr. Michael M. Davis, medical director for the Julius Rosenwald fund, will contribute a memorable article on "Should the Sick Pay for Healing?"

The CHRISTIAN CENTURY

October 18, 1933

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Calendar of Coming Events

Oct. 17-19. Catholic rural life conference, Milwaukee, Wis.
Oct. 17-19. Presbyterian synod of Florida, Jacksonville.
Oct. 17-19. Synod of Protestant Episcopal church, province of the southwest, Houston, Tex.
Oct. 19. St. Louis conference Methodist, south, Sikeston, Mo.
Oct. 19. New Mexico conference, Methodist Episcopal church south, Carlsbad.
Oct. 19. Meeting of ministers' union, St. James Presbyterian church, New York city.
Oct. 19. Ministers' Union of America dinner, New York.
Oct. 19. Celebration 100 years of Baptist work in Chicago, First Baptist church, Chicago.
Oct. 20-22. Sesqui-centennial Dickinson college, Carlisle, Pa.
Oct. 22-26. Centenary Anglo-Catholic congress on the Catholic Revival and the Kingdom of God, at the Bellevue-Stratford, Philadelphia.
Oct. 23. Annual meeting, American board of foreign missions, Pilgrim hall, Boston.
Oct. 26. West Texas conference, Methodist Episcopal church south, Denison.
Oct. 26. West Texas conference, Methodist Episcopal church, south, San Antonio.
Oct. 26-29. Illinois Baptist state convention, Woodlawn Baptist church, Chicago.
Oct. 27-30. Christian social action conference, George Williams college, 5315 Drexel Ave., Chicago.
Oct. 29-Nov. 3. United foreign missionary conference, New York city.
Oct. 30. Presbyterian ministers meeting at First Presbyterian church, Detroit.
Oct. 31. Fall meeting. New York Woman's foreign missionary district, New York conference, Calvary church, New York, N. Y.
Nov. 1. Oklahoma, Methodist Episcopal church, south, Oklahoma City.
Nov. 2. Texas conference, Methodist Episcopal church, south, Tyler.
Nov. 4. United Parents' association luncheon, Hotel Astor, New York.
Nov. 4. Annual convention state federation men's bible classes, Floral Park, N. Y.
Nov. 5-10. Chicago united foreign missionary conference, Chicago stadium and various churches, Chicago.
Nov. 6. Detroit presbytery meeting, First church, Detroit.
Nov. 6-17. Marion country teacher training school of religious education, Indianapolis.
Nov. 7-10. Texas Baptist general convention, Mineral Wells.
Nov. 7-Dec. 5. Extension lectures, Joseph Bond chapel, Divinity school, Chicago university, Chicago.
Nov. 9. Northwest Texas conference, Methodist Episcopal church, south, Clarendon.
Nov. 9. Central Texas Methodist Episcopal church, south, Corsicana.
Nov. 10, 11. Indiana state conference on international relations, Indianapolis.
Nov. 12-13. Interdenominational foreign missions conference, Milwaukee.
Nov. 13-15. Second Wisconsin ministers convocation, Milwaukee.
Nov. 14. Fall meeting Methodist board of bishops. First church, Germantown, Philadelphia.
Nov. 15. North Georgia Methodist conference, Atlanta.
Nov. 15-17. Tennessee, North Carolina, Oklahoma, Mississippi, Alabama, Kentucky, Louisiana and Georgia Baptist state conventions.
Nov. 17-18. Baptist state student conference, Lake City, Fla.
Nov. 20-22. Annual meeting, Methodist board of home missions and church extension, Philadelphia, Pa.

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EDITORIAL

A PORTION of the Chicago press has contrived to work up some excitement over the manner in which lay delegates, sitting for the first time as members of the Rock River Methodist conference, are alleged to have whittled down the "radical" nature of certain resolutions dealing with political and social questions on which the conference was about to act. The actual facts seem to refute the charge that the lay conservatives made any important modifications in the pronouncements of the conference. But let that pass. Supposing that the lay influence had been all that the press has alleged, we would see in that no cause for alarm, but rather for rejoicing. If the laity does not support the ministry in the positions taken on public issues, then it is far better to have church pronouncements take account of that fact than to have them go out, ostensibly speaking in the name of the church, but actually failing to carry conviction because they represent only the ordained minority in the church. The Methodists may find their lay delegates a revealing measure of the amount of educational work which still remains for their ministers to do. But, conservative or progressive, there will be far more reality behind resolutions in which the laity concur than there has been behind those which were the product of nothing but clerical thought.

Lay Conservatism and Church Resolutions

Toward Agreement At Geneva

ALTHOUGH the disarmament conference had not yet resumed its sessions as this issue of The Christian Century went to press, signs were multiplying that some sort of agreement is within sight of attainment. Evidently the visit made by Dr. Goebbels to the meeting of the league assembly had its effect in toning down the belligerence of the nazi regime. The isolation which Baron von Neurath had been attempting to report to Berlin had not assumed its true importance in the eyes of Germany's present rulers until the fiery minister of propaganda had experienced it himself. After that, Berlin became much more tractable. According to reports emanating from sources usually well-informed, Germany is now ready to accept the new French disarmament plan (described in our issue of October 4) with only a few amendments, the chief seemingly being that the plan for international surveillance of armaments shall be framed in such a way as not to appear to be especially aimed at Germany. Apparently, likewise, the Germans are holding out for certain minor concessions in the way of increases in "defensive" arms and in the size of the German army, which are likely to be granted. Should such concessions not go beyond the limits of that "gesture of good faith" which is all that the Germans say they are asking, they will not seriously impair the value of the agreement for general disarmament at the end of a probationary period which now seems to be possible of adoption. In the meantime, the annual meeting of the British labor party has injected a new note into the tense European situation by formally voting in favor of a general strike at any time a war is declared by Great Britain.

A Special Pact With Japan?

WHAT should the United States do if Japan were to offer to sign a special arbitration pact, covering all questions that might arise between the two governments? Viscount Ishii, negotiator of the ill-famed Lansing-Ishii agreement of the war years, has returned to Tokyo from a world tour distressed at the growing tenseness of the relations between the two nations, and has made this proposal. The new foreign minister, Mr. Hirota, and Admiral Saito, the premier, are reported to regard the proposal with favor, and the chances are that inquiries are now proceeding through diplomatic channels as to how such an offer on Japan's part would be received in Washington. It is likely that Washington will meet such tentative approaches in friendly fashion. But the Japanese people, and particularly Japanese liberals,

should be warned that offers of this sort coming from Japanese sources are regarded in this country with far less seriousness than would have been the case a few years ago. To put the situation bluntly, the average American today, when informed that Japan is offering a special arbitration pact, considers the proposal in about this fashion: "Who is really making this offer? If it comes from the foreign office, how much authority has it? If the premier is behind it, how far can he make it stick? And what does the army and navy think about it?" For the American thinks he has discovered, in the treatment accorded the Kellogg pact during recent events in Manchuria, that the government which signs pacts for Japan is not the real government. Japanese will have to put up with considerable American skepticism regarding the value of their proffers of new peace instruments until this apparent discovery has been disproved. So far as Viscount Ishii's present suggestion is concerned, it has already lost importance in American eyes by the promptness with which General Araki has repudiated it.

Steps Forward and Back In the Caribbean

ALONG stride toward some sort of renewal of relations between the United States and Cuba took place last week. As might be expected, it took place in Washington. And it is unlikely that one per cent of the Americans who read about it in the press had any idea that it bore on the Cuban problem. It was the announcement that the AAA has turned down the proposed sugar stabilization agreement. Under this agreement, which was designed to play into the hands of American beet-sugar growers and refiners, it was proposed to limit the amount of Cuban sugar entering the United States to 1,700,000 tons a year, and to limit the amount of refined sugar admitted to 250,000 tons. Cuban sugar is already badly enough off under present restrictions, but this would have been equivalent to putting a final quietus on the industry and would have been tantamount to sentencing a large part of the rural population of the island to death by starvation. No Cuban government could agree to such a proposal without signing its own death-warrant. When the Washington administration threw out the sugar stabilization scheme, therefore, it opened the way for an understanding between the United States and the Grau government, which has now held office longer than its predecessor and seems to be getting along fairly well. Count that a gain for good relations in the Caribbean. But then note that the egregious Secretary Swanson also chose last week to announce that a major of marines has been detailed to "assist" President Trujillo of Santo Domingo with his army. Since Trujillo is regarded as almost exactly the same type of ruler as was Machado, and since he is now getting ready to manipulate his own reelection next year, this sending of a United States marine officer to bolster up his position is exceedingly ill-omened. Why hasn't our Cuban experience taught us that adventures in this sort of backing up of local despotisms end in all-round disaster?

Mr. Mencken Leaves The Mercury

THE retirement of Mr. Mencken from the editorship of the American Mercury may not mark an epoch in American literature but it has significance as one of the signs of the passing of a type of criticism which during the past decade has had a vogue disproportionate to its value. Mr. Mencken's scorn of the "booboisie" and his Rabelaisian laughter at the queer antics of the "Bible belt" have been his conspicuous contributions to the interpretation of American culture. His monthly exhibits of "Americana," for the most part culled from the provincial press, have constituted a continuing satire on the manners and customs of what he considered the benighted elements of the country—a satire unique in that it made the unlucky dogs tie the cans to their own tails. It was clever stuff, without a doubt. No one can do the sort of thing that Mr. Mencken does any better than he. But it is not the thing that most needs to be done at present. One had already begun to sense a disquieting untimeliness in these keen cynicisms which professed to be so absolutely timely. Their subject-matter was of today, but their spirit was of yesterday. We are fed up with cynicism. "Oh yeah" has lost its charm. Criticism must pass into a somewhat more sober and disciplined mood to get a favorable hearing. We no longer relish being told that we are fools. We have heard it often enough, and have admitted it. To continue rubbing it in seems scarcely good sportsmanship; in any case it is not good journalism. Perhaps the American Mercury will lead in a new direction, as it has so competently though often exasperatingly led in the old, or perhaps it will just cease to lead. Whichever happens, Mencken's abandonment of his post as the mentor of American mores is symptomatic of a change in the American mood.

Pulling in Harness

SPEAKING to labor and capital and to the country at large, at the unveiling of a monument to Samuel Gompers in Washington, the President urged upon all his hearers the necessity of cooperative action for the furtherance of a common plan, and cited Mr. Gompers as a man who had the gift and the habit of cooperation. He quoted President Wilson who, speaking appreciatively of Gompers, said: "I like to lay my mind alongside of a mind that knows how to pull in harness. The horses that kick over the traces will have to be put in a corral." In reality, there was nothing that President Wilson liked less than working in harness. What he liked, or what he felt that the conditions demanded, was for others to pull together in harness while he handled the reins. Even this brief quotation discloses how seriously mixed the harness metaphor was in his mind. In

the first sentence he pictures himself as one of the horses shoulder to shoulder with others who know how to pull together. In the next, he is the human arbiter of the equine team, encouraging the pullers in the harness and putting the kickers into a place of restraint where their independence will not endanger the main enterprise. Mr. Roosevelt's appeal to the country now to pull together is more convincing. In spite of the extraordinary powers that have been conferred upon him, he is trying to be wheel-horse rather than driver. But the figure breaks down, as every figure must. If he is not the driver of the national team, who is? Perhaps it would be better to drop that parable. There is more truth than persuasion in it.

Should We Appeal to the Psychology of War?

IS THE nation now in a state of war or in a state of peace? Are we taking emergency measures to get through a crisis, after which we are to return to the economic methods which were in vogue before the crisis? Or are we seeking such a reorganization of our system as will lift the whole process to a higher level of justice and security? It is important that we think clearly about that, for the two are very different. Continuing in the same speech, the President said: "We are engaged in another war. . . . Just as in 1917 we are seeking to pull in harness; just as in 1917 horses that kick over the traces will have to be put in a corral." That an emergency exists, that it is necessary to pull together, and that kickers will have to be subjected to appropriate restraints or compulsions, are propositions indisputably true. But that we are engaged in another war is a figure of speech that may have unfortunate implications. It pictures the substitution of ordered industry for the regime of undisciplined and unregulated competition as a temporary expedient to meet an emergency. It promises a return to the old individualistic ways as soon as the crisis has been passed. It dampens the ardor of those who hoped that we were learning something about the building of a permanent and better economic order as well as something about getting out of a hole. And it appeals for the support of devotees of things as they were by the implied assurance that the new deal is only a strange and brief interlude in the old order. Support gained on those terms will be dearly bought and of short duration. It is necessary to think back over only a few years. Nearly all of us "pulled in harness" in a time of war in 1917; and after that there was a wild carnival of individualistic "kicking over the traces." One specific item of real or supposed reform (for this purpose it does not matter which) was adopted with but slight opposition, not indeed "while the boys were overseas" but while the country was under the spell of war-time thinking; and now it is about to go by the board. To say that we are now engaged in another war may be one way of emphasizing the fact that an emergency exists, but it is also a way of saying that whatever measures are adopted now are in their very nature abnormal and temporary. The Christian Century believes that the country needs temporary expedients for relief *and* permanent measures looking toward a new social and economic system. We are not engaged in another war; we are engaged in a revolution.

Jewish Leaders Grasp Today's Opportunity

THE United Synagogue of America, an organization of the orthodox Jews, is more alert than some to the significance of the NRA for organized religion. There are Christian leaders who have some realization of the moral and spiritual significance of the new economic order. They have called attention to the social benefits that are conferred by it, and to the unexpected aid to reforms, long advocated without much avail by the socially-minded, which it has contributed. Much that the church has urged society voluntarily to adopt on humanitarian or religious grounds has been imposed upon society by governmental decree on the ground of economic necessity. It appears that a good proportion of what the social worker has proclaimed to be socially desirable is now to be required as essential to business prosperity. The United Synagogue, however, is directing its attention to a feature of the government program that appears to it to offer new opportunity to serve its constituency and to strengthen its own organization. It has convoked a "National Recovery Assembly" to consider the effect of the NRA upon synagogue and religious life and, in particular, to formulate a national educational and cultural program to meet the new leisure created as a result of it. That is a statesmanlike move. Many for whom it has been physically impossible, because of their daily duties, to attend the services of the synagogue are now free to attend if they want to. By processes of education they may be induced to want to, and be won to a new allegiance. How to secure a proper proportion of the new leisure for the synagogue and religion appears to be the problem to which Jewish orthodoxy is addressing itself. Protestantism might well borrow a leaf from its book and profit from this good example.

Score Another for the Depression!

OUR Philadelphia correspondent brings to this week's news pages an item which cannot be allowed to pass without special notice. Members of the staff of the American Baptist publication society, he informs us, have had their program for 1934 so planned that each of them is to take three months at some time during the year for uninterrupted study of some special subject connected with his or her job. No speaking tours, no conferences, one even dares hope no committee meetings. Instead of that, three months in which to settle down in one place and do nothing but try to learn something about new phases of what must always be a changing and developing task. Who ever heard of a church board doing

so sensible a thing as this? We are quite prepared to be told that this is a policy that has been forced on the Baptists by a shrinkage of society funds. With less money available for secretarial travel, the value of settling down to some uninterrupted study at home may have been the more easily discerned. But why cavil? If the depression is responsible for this newly announced policy, then credit the depression with having done still another good deed! Perhaps some other boards, hearing about what the Baptists have done, may conclude that this is a providentially provided opportunity to save mileage and build minds.

The Legion at Chicago

WHEN the American Legion voted to hold its 1933 convention in Chicago its officers expected that the centrality of the location and the added attraction of the world's fair would lead to an outpouring of gigantic proportions. The unparalleled attendance failed to materialize. No detailed figures were announced, either as to registrations or as to the number parading. But the "round numbers" given out showed an attendance little above that at the Detroit and Boston gatherings. The official figures for attendance at the world's fair during the days of the convention were astonishingly low; at no time did they give any indication that Chicago was entertaining an unusual number of visitors. Economic conditions undoubtedly played their part in thus holding down the size of the convention crowds, just as they have played their part in pulling the legion membership below the million mark. But even when these are taken into account, the Chicago convention may well raise the question as to whether the size of the legion's national gatherings will not from now on be on a descending scale.

The old contrast between the legion officially in convention and the legion on the streets persists. It is the legion on the streets which fills the eye of the public and draws the main attention of the newspapers. Naturally, for the legion in convention is a cut-and-dried affair, spending most of its time listening to stereotyped "greetings" from every imaginable source and passing both the resolutions and the nominations supported by its officers with hardly a semblance of debate or opposition. The legion on the streets, on the contrary, is a noisy, disorderly, obstreperous affair, of a sort that makes easy newspaper copy and general public gossip. Even among legionnaires the term "legion convention" has come largely to connote this combination of parading and carnival that goes on outside the convention hall.

To those who had seen other legion conventions, even the carnival side of the Chicago affair must have carried its overtones of disappointment. For one thing, the legalizing of beer and the practical cessation of enforcement of the laws against hard liquor took from the carousing in the loop the former thrill of law-breaking. If this sort of thing was meant to show the superiority of the legionnaire to ordinary civilian restraints, about all that he was defying this year were the traffic ordinances. There's not much kick in that. Moreover, the years are taking their toll. Sam Browne belts tend increasingly to emphasize meridional girth rather than soldierly trimness. The horseplay becomes increasingly standardized. The nostalgia of these throngs of Conrads searching for their youth becomes each year, as the hopelessness of the search grows more apparent, more plaintive than shocking. The ribaldry of legion convention crowds will doubtlessly continue for a good many years, but it will be running on past momentum.

But the legion in convention is also settling into fixed patterns. Its program has become stereotyped; its procedure so formal as to make it difficult to induce even the twelve hundred accredited delegates to attend the convention sessions. Presidents still find it politic to attend, and there is still a crowd on hand to hear the chief executive. But after that initial fillip of excitement the affair settles down into humdrum routine.

There are two easily distinguishable groups in the convention. In one are to be found the majority of the delegates, the rank-and-file who have the honor of representing their state organizations on this occasion and will not have that honor again until years have passed and numbers of their comrades have had their turns. These delegates are well-meaning, friendly, run-of-mine Americans, such as can be picked at random by the million off the streets of the towns and smaller cities of the nation. Brought together in one place, they deepen the impression of the legion as a cross-section of the country, with its principal strength outside the large centers. Such delegates sit inertly through the dull convention program. When they do vote they vote en masse, or under delegation unit rules. They realize, if they reflect at all on what is going on, that the proceedings are being managed by some strong force behind the scenes. But they are quite content that it should be so.

The other group is the much smaller one made up of the legionnaires who are making a career out of their legion membership. These are the men who run the national and state organizations. A good many of them already have governorships, federal assistant secretaryships, ambassadorships and other political plums to show for their prominence in the legion. The others expect that they will similarly profit in the future. In addition, there is a corps of permanent officers who keep the legion machinery running, and who provide the material that the politically ambitious officers use in their speeches. Between them—these permanent officers and the members of the group intent on holding the elective offices—these are the men who run the legion.

The Chicago convention served to demonstrate how tight is the control of this inside group. The choice of Mr. Edward A. Hayes of Decatur, Illinois, as commander was a hand-picked choice. The resolutions which were passed by acclamation were the resolutions which had been agreed on before the

convention met in the national headquarters at Indianapolis. The whole affair could not have been more under the control of the platform if the floor of the convention had been populated with ventriloquists' dummies. Perhaps the legionnaires acquired the habit of looking to headquarters for orders in army days; certainly they have that habit now. Such posts as the Thomas Jefferson post of Detroit and the Willard Straight post of New York demonstrated that any disposition to think independently of the program handed down from national headquarters leads to loss of charter. Other posts prefer to run no risks.

Of course it can be said, and said truly, that this complete control by the headquarters clique is possible only because this clique keeps informed as to mass sentiment in the legion, and shapes its policy accordingly. If the platform group at a legion convention really tried to guide the affair in a way not in accord with this mass sentiment, would there not be a revolt? Perhaps, although it is enlightening to see with what ease the platform, by a resort to flag-waving oratory and the familiar appeals concerning wounded buddies and lurking menaces, can bring the rank-and-file into line. At Chicago, such appeals proved quite enough to head off the possibility of an inflationist protest against the hard money policy of headquarters.

But the resolutions which the legion adopts, even though they do roll through the convention on a wave of *viva voce* votes, must be regarded as representing the views, not only of the average legionnaire, but of the average American whom he so typically portrays. Peace through preparedness; no dealings with red Russia; chase the subversives out of the country; reduce immigration still more. (At the Chicago convention the one moment of near-excitement came when a Pacific coast delegate thought a resolution might be interpreted to favor letting in orientals under quota restrictions, and loosed a speech about the threatening "tide of yellow-skinned immigrants" which sent the gathering into a frenzy of applause.)

On the old fighting point of veterans' relief, the controlling group of the legion has evidently decided that the patience of the country has been strained dangerously near to the breaking-point, and that the part of wisdom is to acquiesce, at least for the time being, in the general principles which President Roosevelt enunciated in his speech to the convention. To persuade the legion membership that it is not supinely taking dictation from the national government, the official group passed a resolution affirming that "it is the policy of the American Legion that the care and treatment of war veterans is the responsibility of the federal government." The disagreement was, however, more apparent than real. Mr. Roosevelt had claimed that veterans, without war disabilities, like other citizens should be cared for by local and state resources as long as these sufficed, and should become a charge against the federal budget only when the other funds were exhausted. But since this is now the actual state of affairs in practically all parts of the nation, whatever the difference in theory there is almost no difference in practice between what the President grants and what the legion claims.

The American Legion, as it appeared in Chicago, is really the problem of American democracy gathered in one organization. In the good-natured but uninformed man in the legion cap, who sought to express his patriotism by marching in the parade and to satisfy his need for comradeship by mingling in the horseplay in the streets, is to be seen the sort of citizen whose votes must be gained in every drive for a majority. In the passive and equally uninformed men who made up the bulk of the convention membership, ready to whoop it up at familiar slogans and vote as directed, is to be seen the unreadiness and dislike of our mine-run citizenship for responsibility. In the careful calculations of the office-holders and office-seekers, intent on pushing their own fortunes by serving the special privileges of the group, is to be seen the reason why larger national interests are often at the mercy of local programs. Rather than dismiss such an organization with indignation at its mistakes and shortcomings, it is the part of wisdom to take it as posing the problem, in dramatic and concrete form, as to how American democracy can be made to serve the highest interests of America and of the world.

The New Liquor Problem

AS THINGS stand today, repeal of the eighteenth amendment is virtually assured. The authority of the federal government to deal with the liquor traffic in any form except to levy a tax upon it is being rapidly recalled by the states. The defeat of national prohibition will in all probability be followed by repeal of state prohibition in many, if not all, of the states which were dry before federal prohibition came in. States in which local option laws exist will no doubt witness the widespread disintegration of prohibition in counties and local communities.

In short, the principle of prohibition as a method of dealing with the liquor traffic is passing out of the serious consideration of the American people. The very word "prohibition" has been made repugnant to an overwhelming majority of our citizenship, and we are entering upon an era in relation to beverage alcohol for which there is no precedent in our entire history.

To concede that prohibition is being abandoned is not to concede that the abandonment is permanent. We do not say that prohibition is *dead*. In 1919, we believed that John Barleycorn was dead, that the eighteenth amendment would never be repealed. We were mistaken. So public opinion may in the course of time return to prohibition as the only method which is competent to check the ravages of the liquor evil. But that time, we believe, is many years away. Anyone who cherishes hope of a return to prohibition in a future that can reasonably be described as near,

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is taking counsel of his own wishes, rather than of the actual facts and forces which pervade our national life.

The basic fact to be faced is that the relentless fight against prohibition has resulted in so stigmatizing it with popular repugnance that practically no defenders remain save those veterans of the long campaign which, fourteen years ago, eventuated in its adoption. During the whole of the dry regime few, if any, new leaders have been developed. The present defenders and supporters of prohibition are, with only the rarest exceptions, men and women whose leadership was achieved or whose convictions were formed prior to 1919. Prohibition as a cause produced its own leaders. But prohibition as a regime has been sterile, and has had to depend upon survival leadership. This leadership stands today without influence in the general community, a pathetic and heroic "old guard," issuing brave and optimistic words of command which go unheeded save by the loyal soldiers who fought under their banner in the old campaign.

In no unkindness is this observation set down, but in the spirit of realism coupled with admiration. The Christian Century includes itself in this "survival" leadership of prohibition. It looks back upon its own record with pride, not alone in the fact that it fought a good fight, but that it fought to the last ditch. Nor have events changed its convictions. As for the responsible leaders of the dry movement, it is only just that an unqualified word of admiration be spoken. We venture to assert that as the record of prohibition is reviewed it will display a galaxy of leaders whose competence, whose courage, whose incorruptibility, whose self-sacrifice are unmatched by any other body of men and women in our country's history who, while engaged in public affairs, were dealing intimately with political personages of great power, and drew their support from treasuries not easily accessible to public inspection. Those unworthy of this tribute have been so few that they have left only the faintest mark in public memory.

Yet the unpalatable but inescapable fact is that a generation has grown up which no longer heeds this leadership. It will not so much as listen to it. Contemporary public opinion has turned decisively away from the concept of prohibition and is bent on experimentation in other directions. It talks of approaching the liquor problem from new angles, and the probability is that, with the dissolution of federal authority, we are in for a wide range of novel methods of handling the question, each state following its own idea. At any rate, the idea of prohibition will stand at the bottom of the list until these "new" ideas have been given a chance. The preaching of prohibition will be a waste of time and energy while this period of experimentation is on. The ear of the public will be closed to all prohibition talk for a long time. The veteran drys and the churches might as well make up their minds to that now as later.

The churches face a difficult problem in defining their own attitude toward the new liquor problem, difficult chiefly because it involves a reversal of their traditional psychology. For seventy-five years the official attitude of most Protestant churches in the United States has been defined in terms of an absolute ideal—the complete prohibition and suppression of the liquor traffic. The Protestant forces occupied an absolutist position. All the old-time regulatory measures—Sunday closing, midnight closing, removal of screens and shutters from windows and doors of saloons, prohibition of sale to minors, and so forth—were only languidly supported, without any illusion as to their effectiveness. Christian sentiment was steadily growing against licensing and taxing the traffic. This was partly strategic, but it was chiefly due to a moral conviction that the government should not make itself the beneficiary of the corruption of its own citizens. Christian sentiment would not listen to any scheme of government monopoly or operation; it could not tolerate the picture of Uncle Sam as a bartender. The absolute destruction of the traffic in beverage alcohol was the only policy acceptable to those churches which took any positive attitude at all.

Under the conditions which now obtain, the churches, if they participate at all in the realities of the new problem, are under the necessity of reversing their traditional psychology. Predominant public opinion holds that prohibition has had its chance and has failed. This judgment may be unjust, as all of us who are veterans of the old campaign deeply believe, but our sense of its injustice does not change the fact. Until prohibition was tried it was a promising proposal. But it cannot be expounded to the present generation as a promising proposal—the reply will be that its failure is written in the record.

Can the churches now turn from their absolutist position and aid practically and heartily in the process of experimentation upon which the country is about to be launched? Many will answer: No! Let the wets who have defeated prohibition stew in their own juice; let them do the experimenting; let them have as much liquor as they want or as little as their devices of regulation will allow; as for the churches, let them hold aloft, however impotently, the banner of absolute prohibition and bide the time when public opinion veers around again to their position.

This will be a difficult attitude for the churches to take, for it must be acknowledged that the change in popular feeling includes a change in the feeling of the membership of the churches as well. In the pre-prohibition days it could be pretty safely assumed that the membership of the churches (two or three Protestant churches excepted) was solidly for prohibition. If a churchman did not vote for it, he nevertheless paid tribute to it as the ideal method. He therefore felt that a church resolution, or a sermon by his minister, supporting prohibition was an expression of his ideal, if not of his voting practice.

That state of things no longer exists. Prohibition does not now represent the undivided idealism of the Protestant churches. Its repeal is being carried by the aid of Christian voters. The success of repeal and what these voters regard as the failure of pro-

hibition will insure that their voices will be heard in opposition to any form of the traditional resolution in favor of prohibition.

Others will answer the question as to the church's attitude thus: By all means let the church help the community to find the best practicable method of dealing with liquor, even though absolute prohibition is, for the time being at least, held in abeyance; after all, in a complex problem of this kind we have no right to say that just one method is the ideal; prohibition is a method, a piece of legal technique; perhaps there are other methods, other techniques, which will actually operate more effectively to reduce drinking and which do not bring with them the social tensions and those forms of lawlessness which have characterized the prohibition regime; at any rate, let us heartily explore all the possibilities.

But this, too, will be a difficult position for the churches to adopt. Many will find it morally repugnant to support a policy of license and taxation; and it must be acknowledged that one of the most effective motives in achieving repeal has been the prospect of shifting to the shoulders of the liquor traffic a substantial portion of the tax burden. The economic unsoundness and illusion of this method of taxation is known to all intelligent drys. But any liquor policy which proposes to dispense with it will meet with no more support today than would a return to prohibition itself.

Suppose, however, that the liquor traffic, operating under the license system made itself again so obnoxious to decent public sentiment that the people were again in a mood to take radical action, what measure would then be tried? No one can tell with any certainty, but it is fatuous to hope that the public mind would turn back to prohibition. It is more reasonable to expect that the manufacturing and dispensing of liquor would be taken under direct social control and operated as a social service on a non-profit making basis. This proposal has already been thrust into public attention by the Rockefeller report, excerpts from which are appearing in the press from day to day.

Acquiescence in any such plan will be hard for those church people whose mind-set has been determined by the traditional arguments. But to the new generation these arguments are not so cogent or decisive. The contemporary mind is not set in absolutist patterns. It is experimental, pragmatic. With profound relief, it sees the liquor question freed, now, from its wet-dry, black-white, two-sided alignment, and it proposes to explore every promising possibility of handling it in a way to promote the maximum social good.

As a veteran of the great campaign for absolute prohibition, The Christian Century scans its record without regret. But we refuse to nurse the illusion that wisdom will die with us. We are not satisfied with any of the new proposals that are before the public today. But neither are we satisfied with prohibition, for it is obvious to all that it creates problems and evils of its own which were not foreseen when prohibition was adopted. The one clear conclusion to which the experience of the dry regime should have brought every reasonable citizen is that there is no *ideal method* of dealing with the complex problem of liquor, and that the *ideal attitude* is to seek earnestly and cooperatively for the *best possible* method of dealing with it.

Wanted: The Imperative Mood

EDITOR THE CHRISTIAN CENTURY:

SIR: As I walked through the wilderness of this world I beheld one John Doe, Junior, of Main street, who cried out with great lamentation that he had been "held up" on the road and robbed of his imperative mood. In his plight he sought to hide his distress from his family, but when it increased he brake his mind to them and said, "I have lost a certain 'oughtness' and I wist not how it departed from me."

Then I perceived in my vision that his relatives were sore amazed. They deemed "Jack" to be deluded and straightway the bridge club members were notified and a "surprise" arranged. The old car was changed for an eight-cylinder. Favorite dishes were planned, and the evening was enlivened with "hot" music. Even a deluxe world tour was contemplated, yet all seemed in vain. Then did the family begin to be hardened. They chided and derided in turns, and at last they did thumb the classified directory for mental hospitals and psychiatrists.

So I saw that the poor man began to run both from his home and his friends, but some of these resolved to pursue him and to persuade him to return. When he had been overtaken they sought to show that he was obstinate. The defect, they said, was this theory of an infallible conscience, and with words of comfort they bade him be satisfied with a new deal in the ancient game of *mores*. When they turned back, I beheld one whose unchristian name was Pliable, who joined himself to Mr. Doe and continued with him even unto the Slough of Despond. His talk was of pedagogue and pragmatism, and I overheard such names as James, Dewey, Kilpatrick, and Schiller. Pliable insisted that truth could not be spelled with a capital T. Once more alone, it was the hap of Johannes to fall in with a very wise man of this world, one Freud of Vienna, who suggested that he exchange his conscience for *libido,* and his "illusion" for a reality.

In process of time Johnny came to the House of the Interpreter where he was given a book of life known as the Sunday Supplement. Herein he read of peoples governed by coalition and compromise; by communistic ideals through rigorous despotism; by hatred of the Semitic in the name of a Jew, and by ploughing under wheat and cotton in a hungry and naked world. I saw moreover that there was spread before the pilgrim all manner of strange sights and sounds which did confuse him mightily. History that made the good to be evil, and fiction that made the evil to be good. The Interpreter took him by the

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hand and led him into a room where a lawyer was pleading irresponsibility for murder, and where one was singing of a place "East of Suez where there ain't no ten commandments." He also observed groups in conversation, but was unable to catch any words except "getting by."

Soon it came to pass that they arrived at a place called Mount Sinai. Here there were great excavations so that the mountain was, as it were, overturned by the roots. Convenient detours had been arranged around the base. The electric flashes that came out from the sides told of a nectar named Falstaff, and the erstwhile smoke was restricted to pictures of beautiful maidens enveloped by "lucky strike" clouds. Antiques were on sale, and souvenirs of an elderly gentleman holding a tablet were marked down because of depression. The chief salesman was Mr. Smooth-it-away who regularly used the subjunctive mood in his speech. Then did I awake, but I remain, sir,

Yours among the "want" ads,

QUINTUS QUIZ.

VERSE

Lyric Immortality

THE dust is ages deep
On boastful Babel land,
And Cleopatra's wealth
Is lost in drifted sand,
And paralyzed for aye
Is Caesar's sceptered hand.

But Greece—what glory hers
For art and lyric lore!
Old Aeschylus still sings,
And Plato opes the door
To Wisdom's high retreat,
As in the years of yore.

Jerusalem, once proud,
Is now a beggar throng;
Its walls are broken down
Though once serenely strong:
But still the air is sweet
With plaintive Hebrew song.

THOMAS CURTIS CLARK.

When I Go Back to China

IT will not be the same when I go back;
So many floods and famines scar a place;
And then Japan—
Because she had too many men and women,
Too many clacking wooden sandals on her streets,
Too many babies in kimonas
Bundled on their mothers' backs,
She thrust her shining bayonet past Shanghai's harbors
Crying with an angry snarl, "Make room for me!"
Hissing shells, bombing planes,
Loud retorts, and flashing fire,
War, fear, hate have changed the happy land I knew.

I knew a land of laughing naked children spinning tops,
A land of chopsticks and blue rice bowls,
Of sanpans and slowly moving native junks,
Of barefoot coolies swinging pails of muddy river water.
China was a peaceful country where tall red tiger lilies
Brushed the walls of velvet-like pagodas,
Where pale pink lotus blossoms slept within the shade
Of spotless camel-back and marble bridges,
Where farmers plowed contentedly their small green fields
And pulled the creaking ropes of dirty wells.
But now the floods have laid waste their tiny plots of ground,
And Japan has come.
It will not be the same when I go back.

JEAN GUTTERY.

To Those Who Live on the Land

THE men who plowed the prairie sod
Where gulls and blackbirds and the wind
Sailed high, like conquerors, and the blood
Surged quick, in spring, as the green tides of grain—
These were forgotten by the rain,
And left alone to toil in vain.

The hail mowed early in the young fields
And grasshoppers rode the girders of the wind.
The men who gave their hard-won bread
That we might all of us be fed
Now saw despair,
For the lavish hand
Of their great land
Refused to share.

Hail and the rain belong to God,
Grasshoppers come with west wind over sod,
But home belongs to man.
As, to the leaf, its treasure green,
And, to the stalk, its high-held grain,
So, to a man, is home.
Acres, he knows—each growing blade
And the house and the trees that give them shade—
These are the things he loves.

Leave him the pine tree and the hill!
Leave him the threshold and the sill!
Leave him the love that is God's will!
And he will give you bread.

MARION LOUISE BLISS.

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The Portent of Hitler

By Paul Hutchinson

CARTOONISTS are among the most influential members of our modern communities, but I sometimes wonder whether they do not do more harm than good. They fix ideas in the minds of thousands who cannot, or will not, take time for a full study of the essential facts. But because their materials must of necessity be over-simplified, the cartoonists as often distort an issue as illuminate it. Regard, for example, the relation of the cartoon to the fate of the eighteenth amendment.

I find myself, since returning from Germany, deeply disquieted by the extent to which our cartoonists seem to be misleading the mass of Americans regarding Adolf Hitler. I realize how easily Hitler lends himself to caricature. He strikes extravagant attitudes; he says extravagant things. He wears a Charlie Chaplin moustache and he lives in a perpetual blaze of transparent theatricality. No one can blame the cartoonist for making the most of such a figure. But we go sadly astray if we allow his cartoons to persuade us that the present German chancellor is nothing more than a political mountebank and an historical accident.

Hitler deserves to be taken with the utmost seriousness. He may become the most powerful figure in Europe; he may fail ignominiously. He may make Germany the arbiter of European policies; he may plunge her into deeper despair than did the Hohenzollerns. But the underlying forces on which Hitler has seized to develop his movement are not passing phenomena. They are forces which have been gathering strength for a long time, and they are operating in all parts of the west. For that reason, Hitler, or the nazi movement—the words may be used almost interchangeably—means much to the rest of the west as well as to Germany.

To get at this real portent of Hitlerism, we need to pay less attention to the excesses of the past few months in Germany and more to the mainsprings of the nazi drive toward power. I do not deny the excesses; I am filled with loathing at many of their manifestations. Neither do I deny that most of these excesses have been characteristic of Hitler's own mind. You have only to read his autobiography, "Mein Kampf," which is to be published in an English translation this month, to realize that the Jew-baiting and the cultural insanity of the book-burning and the political irresponsibility of the saber-rattling all derive directly from Hitler himself.

But I still do not believe that these things really account for the success of Hitler. A man who can, in fourteen years, pass from being the alien leader of a party with a total membership of seven, holding its meetings in the back-room of a Munich beer hall, to a place where he is not only the chancellor of the most highly organized industrial state in Europe but the idol, the messiah, of a majority of the inhabitants of that state, must be presumed, in the current idiom, to "have something." And that "something," when it came to overcoming an opposition that as late as the close of last year was able to poll twelve million votes for socialist and communist candidates, had to be more than a preaching of hatred against the Jew. Jew-baiting fed the passion of the nazi movement once it got under way, but it required something deeper than that to get it under way.

What was that something deeper? Without attempting any detailed study of the German situation, and with resort to the same broad strokes which I have complained against the cartoonists for using, let me suggest at least three of the ideas that seem to me to underlie the success of the Hitler movement.

I

To begin with, Hitler caught the ear of Germany by an appeal to an increasing skepticism in regard to the adequacy of parliamentary democracy as a political method in a modern state. Hohenzollern monarchism brought Germany to the debacle of 1918; the socialists, when they made the Weimar constitution, prescribed a parliamentary republic as a cure for the political ills of the fatherland. But the prescription did not work well. The parliamentary system seemed to produce more political chaos with every passing year; the pulling and hauling of blocs finally reached a point where government could not be made to function at all except by presidential decree, and some of the time not even by that denial of the democratic principle.

It can be said that the Weimar republic never had a chance because of the treatment accorded to Germany by the allies under the terms of the treaty of Versailles. There is much truth in that, and the nazis have made full use of the argument that Germany requires a new political order as a means of freeing itself from the disgrace of that treaty. But after all, the Hitler attack on democracy really goes much deeper than that. It really gets down to the claim that parliamentary democracy *as a system* does not work and cannot work in the modern world. It is Hitler's claim that ordinary observation will show that, except possibly in the case of small states on the fringe of world politics, it is impossible for any modern electorate to be sufficiently informed or sufficiently ready to sink party and bloc special interests to allow intelligent and timely action on the intricate sort of problems which constantly confront the modern state.

Your typical nazi will claim this is as true in the United States, with its two-party system, as in Germany or France, whose parliaments have, in the post-war period, contained anywhere from a dozen to three dozen parties. "What happens in your legislatures?" he will demand of a visiting American. "Your manufacturing bloc with its lobby makes a treaty of mutual

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assistance with your sugar-raising bloc with its lobby, and the two maneuver against the combine of your wheat-raising bloc with its lobby and perhaps the ship-owning bloc with its lobby, and so the whole thing goes until legislation is reduced to just a balancing off of selfish interests against each other, with the common national interest left to get along as best it can. And when this produces such a crisis in government that something has to be done, and done quickly, then your legislature gives your President a blanket grant of power and you all thank God that a strong man has come along to free you from the nightmare of parliamentarianism and to pull you out of your hole."

Hitler really began his successful drive toward power when he managed to convince a sizeable number of Germans that he had something to take the place of parliamentary democracy as a political theory. This, it developed, was what he called the principle of leadership. It is a lot easier to report the attack which the nazis have made on democracy than to expound this principle which they claim to have put in its place. It is regarded in such a mystical fashion, and Hitler himself as the first God-anointed "Leader" (Der Führer) is given such mystical honors, that it is hard to reduce the idea to any familiar vocabulary of political science.

In brief, this leadership principle seems to be the belief that, out of the turmoil of life within the state or life within the party—henceforth to be one—there will emerge leaders who will show that they possess, in themselves, the attributes of leadership. The leader who thus arises in the small nazi unit must be given the absolute obedience of the members of that unit; he must in turn render a like absolute obedience to the leader of the cell above him; the leaders of the cells must obey the leader of the local "brown house"; and so on up through the gradations of party and state until there stands at the top the supreme leader who exacts unquestioning obedience from all below him. How does this differ from

> the good old way, the ancient plan,
> That they shall take who have the power,
> And they shall keep who can?

It would be hard to say. Hard, also, to say to what extent it always leaves the leader exposed to the ambitions of others who feel the urge to leadership within themselves. But these are questions which most Germans seem content to leave to some undetermined future for final answering. What fills their minds now is that Hitler has given them a convincing expression of their own mounting disgust with the results of parliamentarianism and an alternative that seems to promise new vigor to the state.

II

Along with this rejection of the former political order, Hitler caught the ear of Germany with his rejection of the old social order of capitalism, and equally with his rejection of the proletarian order which the Marxists proposed to put in its place. Just as his political creed offered a new sort of nationalism, so his social creed offered a new sort of socialism, and the combination of the two, national socialism, came to appear to the masses to hold out the promise of a new heaven and a new earth.

It is not yet sufficiently appreciated in this country that the Hitler movement is primarily a youth movement. The bulk of the brown shirts are youngsters; the universities have been the breeding-ground for the most intense nazi growth. This younger generation is fed up with capitalism. It has seen German capitalism, thanks largely to American loans, rationalize itself with new plants, new machinery, new capital investment of all kinds, while more and more graduates of universities and *gymnasiums* (high schools) found it impossible to find any work at any wages. It has seen the few rich growing richer, but it has seen the professional classes, the white collar workers, the small shopkeepers, the farmers, and the skilled artisans, from whose homes have come the bulk of the students in the higher schools, falling deeper and deeper into debt and despondency. Weighed down by the fate of its parents and by the hopelessness of its own outlook, this post-war youth in Germany has become quite as intolerant of capitalism as post-war youth in Russia.

Hence the brown shirts who have enlisted, animated by a genuine idealism, for the securing of a new social order. But *not* a Marxian order of the proletariat! Karl Marx, writing in the quiet of the British Museum in the 'seventies of the last century, prophesied that when, in the decadent period of capitalism, despair settled on the middle classes, they would discover their community of interest with the always exploited proletariat and unite in a class war for the establishing of a proletarian society. On the contrary, these Germans in the middle classes, finding themselves the victims of this period, have reacted as violently against being absorbed into the privations of the proletariat as against the exploitation of capital. They have developed a distinctively middle-class consciousness. And Adolf Hitler has swept to power because he has promised the establishment of a middle class social order.

I know all that may be said about the extent to which, since gaining power, he has betrayed the expectations of his followers and has played into the hands of big business. It may be that, in making the accommodations with big business that he has felt it necessary to make at this stage, he has actually planted the seeds for a later internal explosion within the nazi ranks that will bring about his ruin. But it seems to me that anyone who will study the new regulations which he has already put into force for the control of farming—fixing the farmer on his land, free from fear of the mortgage-collector and the grain merchant—and for the state control of membership on the boards of corporations must see that, however great the compromises with big business, there has been a decisive abandonment of the capitalistic order. And if the allegiance of the brown shirts is to be held after the initial intoxication of victory wears off, then I

feel sure that a social order far more openly planned for the benefit of the middle classes will have to be set up. It is because they still believe that is coming that the young brown shirts, with their middle class families behind them, remain loyal to Hitler.

III

Finally, Hitler has reached another depth in German life by his rejection of the old theory of religion and of the church, and by his proclamation of something to take its place. Considerations of space force me to put this in a paragraph, but that is enough in view of the attention already given the subject in these pages. In making the totalitarian state the regulator of the church, what Hitler has really done has been to reject the theory of the supernatural origin of the church and its exclusive concern with mystical and supernatural matters. He has demanded that the church be recognized as a social agency, socially produced. He has put upon it as definite responsibility for fixing the character of the citizen as has any other social agency—the school, the press, the theater. And consequently he has required that it undertake the building of community morale for the attaining of the ends set by the state as an avowed and principal part of its reason for being.

It is true that a larger number of Germans have been ready to oppose Hitler openly on this issue than on any other. But there can be no doubt but that this conception of the nature and function of the church has appealed overwhelmingly to most Germans. It is true that the state controlled the publicity before the church elections and manipulated the campaign in such a way as to make the path of the old-line "evangelicals" doubly hard. Yet the thing that really swept the "German Christians" to power, the thing that makes the former army chaplain, Dr. Mueller, *reichsbishof* today, is the fact that Hitler has proclaimed a theory of religious life that seems to the vast majority of Germans—again, especially the post-war generation—to bring the whole matter down out of the vague clouds of mysticism and absorption in the possible bliss of a sweet bye-and-bye, and make it contribute to the making of a Germany that seems to these hitherto religiously indifferent millions worth making.

IV

Here are three fields—political action, social organization and religion—in which Hitler has rejected theories which have long held the field in Germany and has offered alternatives that have appeared to the majority of Germans to be in line with their own skepticisms and their own desires. If now you wish to measure the extent to which this nazi leader is a portent with more than German significance, ask yourself to what extent there is growing a demand in America and other western countries for alternative proposals in these same three fields.

What Price Godliness?

By Henry W. Lawrence

WHEN my adolescent daughter told me recently that, as to religious belief, she is an agnostic, I wondered whether our much derided Puritan forefathers did not, after all, do a better job in religious education than we do today. Could anything like this, I asked myself, have happened to Cotton Mather's children, or to Samuel Sewall's? Perhaps the rigors and repressions of two centuries ago, deplorable as they seem, were less evil than the insubstantial and unsustaining haziness about religion which surrounds the modern child.

This disturbing thought urged me to consult again the diaries of Mather and Sewall, wherein is so lucidly revealed, among countless other things, the early New England manner of child guidance. For the benefit of any who may have been disturbed as I was, I am setting forth here what these diaries suggest toward a possible correction of our twentieth century methods.

Sewall, the Puritan layman, like Mather, the Puritan minister, was ever busy in facilitating the escape of sinners from the wiles of the devil, but the layman's methods were somewhat lacking in the confident precision of the minister's. These two men's efforts with their own children illustrate the difference, as they do also the absorbing preoccupation, of the Puritan mind. The all-pervading mental activity of this Calvinistic generation, even during childhood, was that of worrying about everlasting damnation. If the children were not in this infernal state of mind most of the time, it was through no fault of their logical and devoted elders. The prevailing theological view that an eternity of cumulative cremation could be escaped only by the mysterious lottery of predestination, was earnestly explained as soon as the infant could grasp the charming idea. Cotton Mather mentions the case of a baby girl named Jerusha who died aged two years and seven months, yet had already asked for prayers and expressed faith. When his own little daughter Katharine was five years old, this is what he did to confirm his hope and hers that she was elected into the foreordained minority of the saints:

"I took my little daughter Katy into my Study," he writes, "and there I told my child that I am to Dy Shortly." As a matter of mere fact, he was still in his thirties and in normal health. "I sett before her the sinful condition of her Nature, and I charged

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her to pray in secret places every day." Apparently, however, notwithstanding this child's normal desperate wickedness, her reverend and distinguished father had some kind of pull with the foreordaining authority, or an advance tip as to who the winners were to be, which sufficed to guarantee the desired outcome for her immortal soul. This seems to be clearly implied in his next statement, that "at length, with many Tears, both on my part and hers, I told my child that God had from Heaven satisfied me that she shall be brought home into the Lord Jesus Christ."

A Glimpse Through Death's Doorway

The children of a layman seem to have been without this special kind of benefit of clergy. At any rate, Samuel Sewall was unable to furnish anything more than vague hopefulness for his ten-year-old son, Sam, after coaxing him into a terrifying glimpse through death's dark doorway. The soul-saving procedure is thus described in his diary: "Richard Dumer, a flourishing lad of 9 years old, dies of the Small Pocks. I tell Sam of it and what need he had to prepare for Death, and therefore to endeavour truly to pray when he said over the Lord's Prayer: He seem'd not much to mind, eating an Apple; but when he came to say, Our Father, he burst out into a bitter cry and said he was afraid he should die. I pray'd with him, and read Scriptures comforting against death."

Possibly Sam was in a suitable mood for alarm, catching the contagion of godly terror from his little sister Elizabeth, who had just passed her seventh birthday. Two days earlier than the entry just quoted, the diary records that "it falls to my daughter Elizabeth's Share to read the 24. of Isaiah, which she doth with many tears, not being very well, and the Contents of the Chapter, and sympathy with her drew Tears from me also." As the modern reader may, or possibly may not, recall, the twenty-fourth chapter of Isaiah shows the Old Testament Jehovah on a rampage of righteous wrath. "Behold," says its first verse, "the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." A bit boisterous and disconcerting, this tumult of devastation, to a trustful and tender-minded little girl, already properly familiar with the Calvinistic creed.

Surprising Betty

When this same Elizabeth was fourteen years old, she was still contemplating the terrors of the damned. Says the diary: "When I came in, past 7. at night, my wife met me in the Entry and told me Betty had surprised them. I was surprised with the abruptness of the Relation. It seems Betty Sewall had given some signs of dejection and sorrow; but a little after dinner she burst out into an amazing cry, which caused all the family to cry too; Her mother ask'd the reason; she gave none; at last said she was afraid she would go to Hell, her Sins were not pardoned. She was first wounded by my reading a Sermon of Mr. Norton's. . . . and those words in the Sermon, Ye shall seek me and shall die in your sins, ran in her mind and terrified her greatly. And . . . She read out of Mr. Cotton Mather—Why hath Satan filled thy heart, which increas'd her Fear. Her mother asked her whether she pray'd. She answered, Yes; but feared her prayers were not heard because her Sins not pardoned."

At this point, expert aid was called in. Mr. Willard, the family minister, was sent for, and apparently it was a hurry call: "Mr. Willard, though sent for timelyer . . . came not till after I came home. He discoursed with Betty who could not give a distinct account, but was confused, as his phrase was, and as had experienced in himself. Mr. Willard pray'd excellently. The Lord bring Light and Comfort out of this dark and dreadful Cloud," concludes the anxious father, "and Grant that Christ's being formed in my dear child, may be the issue of these painfull pangs."

Nearly six weeks later, February 22, 1696, Betty was still shuddering on the brink of perdition. "Betty comes to me almost as soon as I was up and tells me the disquiet she had when waked; told me she was afraid should go to Hell; was like Spira, not Elected. Ask'd her what I should pray for; she said, that God would pardon her Sin and give her a new heart. I answered her Fears as well as I could, and pray'd with many tears on either part; hope God heard us."

Betty seems to have kept on shuddering, however, and to have reached a condition bordering upon insanity a few months later. She was sent away from home for about three months to recuperate, and brought back "well, blessed be God." Henceforth this fifteen-year-old Puritan maiden diluted her Calvinism with courtships, matrimony, and child-bearing, thus making it somewhat less intoxicating.

Emerging from this brief exploration of the methods in religious education used among the founders of New England, I am able to contemplate my twentieth century daughter's alleged agnosticism with somewhat less dismay, and to curb my incipient enthusiasm for a return to the faith of our forefathers.

Day's Salvation

SOMEHOW that day was lost to me
Until I saw a yellow bee,
With slow painstaking care,
Climb up and down from stair to stair
The leaning purple tower
Of a grape hyacinth flower.

Whether it was his golden beauty,
Or patience in the face of duty—
Exploring well his honeyed way—
I'll never know, but that dull day
That had been all but lost to me
Was saved by one small yellow bee.

HELEN DANFORTH PRUDDEN.

Gandhi Lifts the Cross

By S. K. George

IN SATYAGRAHA we have the Christian principle of the cross, of suffering love overcoming evil, reduced to a system, applicable to the problems of everyday life. What we need for the redemption of the world and of the individual, for the solution of our many vexing problems, is a little more of Christianity in action and a little less of it in talk; in satyagraha we have that essential Christianity in action. I do not propose in this article nor have I the equipment necessary to work out clearly all the psychological implications of satyagraha, which has been claimed by its many ardent supporters to supply what has been called "the moral equivalent of war." That task has been attempted by several writers, notably by R. B. Gregg, whose book, "Gandhiji's Satyagraha, Its Psychology and Strategy," I would recommend to anyone interested in those aspects of it. I desire simply to present my strong conviction that satyagraha is Christianity in its essence and its methods. And I present it not as a subject of mere academic interest but as a principle that is capable of and challenges application by Christians everywhere for the setting up of God's kingdom of righteousness and love and peace on earth, to which we are all committed by our Christian profession. The use of this method by a non-Christian is a supreme challenge to us Christians.

A Christian Creed

Addressing western readers it may be necessary to request them at the outset to disabuse their minds of all prejudice regarding the subject owing to its association with the Indian struggle for freedom. But the principle of satyagraha has no inherent connection with the Indian demand for freedom, even if that be deemed unlawful and unchristian. It is a principle, a method of action that can be used for the righting of any wrong, the removal of any injustice and its use in the fight for India's freedom is only one application of it, though the most gigantic and arresting instance yet seen.

Satyagraha or, literally, "holding on to truth," is the assertion of truth against all forms of untruth at all costs. It is based on the belief that this world rests upon the bedrock of *satya* or truth. Truth is the one name Mahatma Gandhi gives to God and it is a name with which we Christians cannot quarrel. If there is a God he must be the truth and that includes everything. As the Mahatma puts it, "The world rests upon the bedrock of truth or satya. *Asatya* meaning untruth also means non-existent, and *satya* or truth also means that which is. If untruth does not so much as exist, its victory is out of the question. And truth, being that which is, can never be destroyed. This is the doctrine of satyagraha in a nutshell."

That the universe is based on truth, that all forms of untruth, all shapes and shades of injustice, must be resisted in the firm and sure conviction that righteousness and truth will never be defeated—is not that a Christian creed as well? Don't we too believe in a God of truth and righteousness and does not that commit us too to a relentless war against all unrighteousness and untruth? If we are less concerned for righteousness or truth than a non-Christian satyagrahi, is it not because we think that there is some darkness in our God, some tolerance of untruth in him? If to say that denies the very being of our God, then like the satyagrahi we too must stand up for truth in all things at all costs.

Compromise and Comfort

It is the sense of wrong, the conviction that violence has been done to truth, that gives the Satyagrahi his vocation and his opportunity. And does anyone in this world of untruth and compromise lack that opportunity? A Christian with any sense at all of his responsibilities or understanding of the implications of his creed is faced with innumerable challenges to assert the faith, the truth that is in him. A few years ago Mr. C. F. Andrews was asked how old he was. He was past fifty at the time and he added after mentioning his age "we live to be as old as Methusaleh because we make compromises with the world. With all his grace and love, they crucified the Lord at 33, because he bore witness to the truth." If we Christians get on smoothly in our lives, is it not too often because we make too easy compromises with the world, because we acquiesce in untruth? We doubt if truth will triumph, if right will win.

It is the sense of injustice, the conviction of untruth, that calls the Satyagrahi into action. He has to resist the wrongdoer, to oppose evil by his very holding on to truth. That bids him seek out the wrongdoer and have it out with him. Satyagraha has often been called "passive resistance." But there is nothing less passive than that on the face of the earth. It is really the science of aggressive love attacking evil in its strongholds and dragging it out into the open for a life and death struggle. It is nothing but war and that in its most aggressive form. But the end the Satyagrahi seeks is poles apart from that of the ordinary militarist. He seeks not the discomfiture or the demolition of his opponent, but his conversion.

Seeking Christian Ends

The end that satyagraha seeks is not the imposition of the Satyagrahi's will upon his opponent. He is even willing to show the other party the reasonableness of his own position and ever willing to come to an agreed solution. That is why the true Satyagrahi is always willing to negotiate a peace, always

agreeable to an honorable settlement. Witness Mahatma Gandhi's latest request for an interview with the viceroy. The result aimed at is not submission or victory on either side, which always leaves behind roots of bitterness and seeds of future conflict. It recognizes the wisdom of the principle that "no conflict can be solved at the level of the conflict," and seeks to bring in a synthesis of the opposing tendencies at a higher level.

In a very suggestive book called "Creative Experience" Miss Follett calls this process "integration," which consists in inventing and working out a wholly new solution which satisfies all or most of the fundamental desires and needs of both parties in the situation. The Satyagrahi combines with his stubborn resistance to political domination, which in itself is an evil, a willingness to find a way out for the satisfaction of the legitimate demands of the one nation over the other. That explains why Gandhiji is prepared to go really farther than many moderates even in the matter of placating British demands provided, of course, Britain shows a fundamental change of heart in her attitude toward India. For the true Satyagrahi never seeks the hurt of his opponent but only his conversion to the truth, to the realization of the right values of life.

Isn't that Christian? Isn't that far more satisfying, a far more lasting settlement of any conflict, than violent methods can ever achieve?

Using Christian Methods

If the end it seeks, viz., the winning over, the change of heart of the opponent, be Christian, certainly the method it adopts is fully so. For it is that of self-suffering love, love that takes upon itself the consequences of the blindness, the folly and the stubbornness of the opponent. In his blindness and self-interest the wrongdoer often falls foul of and violently attacks the Satyagrahi, but the latter refuses to resort to methods of violence. In this Satyagraha reduces to practice the highest teachings of the world's great religions. "Not by hate is hate destroyed, by love alone hate is destroyed," said the Buddha five hundred years before Christ. Again he told his monks, "Ye monks, if robbers and murderers should sever your joints and limbs with a saw, he who fell into anger thereat would not be fulfilling my command." "Resist not evil. If you are smitten on the one cheek turn to him the other also," said Christ. "Be not overcome of evil, but overcome evil with good," taught St. Paul.

Satyagraha is an attempt to apply these lofty principles to modern conditions. In these days oppressors may not saw you asunder with a two-edged sword, but they may arrest you, may confiscate your property, may lay the lathi on your head, may even threaten or violate your honor. Under all these provocations, the Satyagrahi is bidden to remain strictly nonviolent, harboring nothing but love in his heart toward the oppressor. Such conduct is effective even as a strategy of war. One writer compares it to the Japanese ju-jitsu in which a very common method of throwing your opponent is suddenly to abandon all resistance yourself and to pull him over towards you.

The Man, Not the Tiger

But far more important than the strategy of it is the appeal it makes to the highest and best in the opponent. It levels its appeal to the common humanity behind the exhibition of brute force in the sure hope that human nature cannot remain unresponsive in the presence of self-suffering love, that it will assert itself in the end. Mr. Bernard Shaw, it seems, tauntingly referred to Gandhiji's satyagraha with the remark that the vegetarianism of the cow makes no appeal to the tiger, to which Gandhiji replied that he does not believe that the Britisher is all tiger and no man. Satyagraha refuses to believe that the greed and self-interest so manifest in the affairs of men and the relations of nations is the whole truth about man and it makes its determined appeal to the higher, the diviner element in men and nations, confident of an ultimate response. That is why satyagraha knows and accepts no defeat. In the words of Gandhiji, "Defeat is a word unknown to satyagraha."

The cross of Jesus Christ is the supreme example in human history of such conquering, suffering love. Jesus came to his own nation with a message of love, a heart yearning for their redemption. But his own received him not. But he did not abandon his own.

If we accept the cross as an offering of love, of love that will not let the sinner go, it is not for the Christian who feels in himself the benefits of that love to ask if it will work. The resurrection of Jesus and the victories of his church are the guarantees to us that it is a method approved of by God—nay, that it is the one divine method for the salvation of the world. God knows no easier, no surer method than that of suffering love.

Individual Conversions Not Enough

It is for us Christians who believe in that great redemptive work of Christ to press home the victory of the cross over the forces of evil. We are to conquer in that sign, not in the sense in which the Emperor Constantine triumphed in his earthly kingdom. Ours is to be a spiritual conquest and the means to it is the cross, the bearing of it in our own selves. The Christian, by his profession, is committed to stand up against all forms of injustice and untruth—not only when it is profitable or expedient. When justice or at least a show of it serves our self-interest, Christians are of course clamorous for its establishment. But as Christians we have to stand for truth and justice not only when it serves our personal limited good, but also when it brings us no earthly gain, even when it means only our being lifted up on our crosses. And that because our God is truth and our universe rests upon the bedrock of truth.

But our Christian witness to the truth has been feeble and ineffective, not only in this but in every

land. Christianity has been powerless to guide the current of human life, to relieve the stranglehold of sin and evil on civilization. The churches have at best been satisfied with saving a soul here and there, picking up a brand or two from the fire. We seem to forget that individual conversions are not enough. The kingdoms of this world are to become the kingdoms of our God. Society itself is to be redeemed. And I doubt if the individual conversions the church claims go deep enough. We hear a good deal these days of the Oxford group movement, how it is changing lives. But I wonder if the change is deep enough, is vital enough to affect the current of the world's life. I heard one recently returned from England speak enthusiastically of the Oxford groups. He spoke of a visit of a group team to Canada and of how they were received in audience and highly commended by Mr. Bennett, the Canadian premier. But what one would like to know is whether their impact upon Mr. Bennett was powerful enough to affect his foreign and economic policy.

Gandhi's method is not one of coercion. Of course there is compulsion in it, the compulsion of love. And such compulsion we have a right, a duty to exert. God himself is exercising that divine compulsion. "O, Love that will not let me go," we sing in gratitude to the love that bore the cross for us. Christians ought therefore to be the custodians and interpreters of satyagraha. Cannot there be Christian forms of satyagraha against the growing evils of society? Cannot there be a Christian picketing of liquor shops to stop the curse of drink? Such demons as drink and immorality and worldliness are not to be cast out by preaching only. This kind can come forth only by prayer and fasting—perhaps it may prove to be only by fasting unto death.

But we need trained and disciplined men and women to apply it. I have been a theological student and I have taught in a theological college but I feel that what we need far more than any intellectual training—I don't despise the intellectual part at all—is a training in practical Christian living, in the art of dealing with sin, with evil in the individual and society, with wickedness in high places as well as low. We need a band of Satyagrahis who will live the life of the cross, bear it for the sake of their community, their country and for humanity in general. Such groups if they could arise in India—and that I think is what our Christian ashrams must strive for—would purge our church and our land of all unrighteousness. That I think would be a far more significant thing than any tame imitation of the Oxford group movement which many are longing for, for the revival of Christianity in our land. We have a craze for imitation. Our weak and struggling Y.M.C.A.'s and Y.W.C.A.'s and S.C.A.'s, struggling in spite of effort and foreign support—struggling and ineffective because they are foreign plants transplanted in India, which have not taken root in native soil—are striking examples. But here in satyagraha, we have a flowering of the Indian genius, which, as Prof. J. S. Hoyland in his remarkable book, "The Cross Moves East," says, has a great contribution to make in the domain of character in action. "Hinduism," he says, "may give us a fresh understanding and significance of the cross and of the manner in which the cross should be borne victoriously for the sake of the founding of the kingdom of God."

BOOKS

Found: A New Life of Jesus!

THE CAREER AND SIGNIFICANCE OF JESUS. *By Walter Bell Denny, Professor of Philosophy and Religion, Russell Sage College. Thomas Nelson & Sons,* $1.60.

IN THESE PAGES there appeared recently an editorial entitled "Wanted—A New Life of Jesus," which expressed the need of a new historical study designed to depict the Master in the circumstances of his actual environment so as to account reasonably for the manner of his death. The complaint was voiced that our lives of Jesus have treated him as a supernatural being who required no explanation other than that God sent him; or as a good man beset by evil men who hated him and slew him just because he was "good" and they were "bad"; or as a teacher and healer who gained a popular following and was put to death either by Jewish ecclesiastical leaders who smarted resentfully under his exposure of their formalism and legalism or by Roman authority which feared that he might become a menace to public order.

None of these descriptions of Jesus explains why he was put to death, it was said. And our scholars were exhorted to undertake a fresh examination of the life of Jesus for the express purpose of finding the specific matter at issue between Jesus and the rulers of Israel which, if found, would provide an adequate explanation of his execution. The editorial suggested as a lively hypothesis that the whole of Jesus' career, including his most spiritual teaching about God and the kingdom of God, turned upon his implacable opposition to Jewish nationalism, and his plea that Judaism abandon its nationalistic exclusiveness and make itself an evangelistic instrument to carry the gospel of Israel's God to all nations.

We need a new life of Jesus to do just this, said the editorial. I now rise in my place to announce that I have found a book which satisfies these editorial specifications. The announcement is made with something like the thrill which Archimedes must have felt when he cried Eureka! Dr. John Hutton, editor of the British Weekly, started my mind on this search more than a dozen years ago by his book "The Proposal of Jesus." Vladimir Simkhovitch helped me forward by his "Toward the Understanding of Jesus." Shirley Jackson Case, in his "Jesus: A New Biography," spread the historical materials in vast detail before me, but he failed to formulate an adequate interpretative generalization.

Now comes Professor Denny with a book prepared especially for an undergraduate course in college, which sees the whole career of Jesus, his conduct and his teaching, in the light of his basic conflict with Jewish nationalism. Jesus was "no parlor philosopher, offering only abstract universal prin-

ciples of religion." Instead, he was in the thick of the social and political conflict which absorbed the thought and emotion of his people. He did not do his thinking in a vacuum; there were specific conditions and factors in his environment which "stimulated him to think as he did." He meditated long and deeply upon the issues which seethed in the social consciousness of Galilee and Jerusalem, and there was defined in his own mind a policy which he offered as a real solution of the national problem.

The "national problem," as stated by Dr. Denny, was this: What should be the attitude of Jewry to other nations and particularly to the Roman conqueror? Some said, We must surrender our distinctive culture and our national destiny and allow Judaism to be assimilated by Graeco-Roman civilization (Sadducees, "Herodians"). Others said, We must wait for God to strike on our behalf, as he surely will, and meantime keep our national unity pure by ceremonial and legal punctiliousness (pharisees, apocalypticism). Still others said, We must strike now, not waiting for God to strike, but trusting him to give victory to Jewish arms as he has done again and again in the past.

All these solutions Jesus rejected. He penetrated through the selfish, the superstitious and the childish motivation behind them severally, and saw that they were all incongruous with the character of Israel's God—as *he* saw Israel's God. Over against them all, Jesus proposed that Israel should adopt a policy of breaking down the enmity between Jew and Roman, thus averting a terrible conflict of arms in which the Jewish nation would surely be destroyed. He wished first to save his own people from such destruction. And thus saved, their true spiritual mission of carrying their monotheistic God to all mankind could be accomplished.

It was Jesus' interest in his own Jewish heritage that underlay all that he did and thought and taught. He was a devoted and patriotic Jew. But to him Judaism was not a mere nation or an exclusive race. Judaism, to him, was the divinely revealed truth about God as the Father of *all* men, of Gentiles no less than Jews—a truth which Israel had no right to keep to itself, but which they must share with all mankind. "It was Jesus' hope that enough individual Jews of Palestine would accept (his proposal) to change the national attitude toward Rome, and thus at once save the nation from threatened destruction and at the same time thrust the saved nation forward into its real mission to the world." He was absolutely convinced that this solution was the only possible one and "he spent his life in the heroic endeavor to get his nation to accept it."

The nation rejected his program and put him to death, because the conflict of policies between himself and those in authority made him a menace to the policy of indifferentism represented by the Sadducees, and of nationalism represented by all other parties. But even so, the execution of Jesus was not the result of mere wordy debate between himself and the leaders, but was brought on by a specific occasion for which Jesus was fully responsible. This occasion was the so-called "cleansing" of the temple, which Dr. Denny vividly describes as "the raid on the temple." It was not merely the buying and selling, and the money changing that offended him; it was the monopolizing of the court of the Gentiles by this merchandising. This part of the temple, the largest of all, had been planned purposely to offer to all the nations access to the God of Israel. The authorities had developed the system of markets until it filled the court. "They had made it impossible for the nations of the world to worship Israel's God. They had robbed the world of the true religion." It was not merely the commercialization but the nationalization of the temple worship that Jesus was striking at. The pertinent part of the quotation, "a house of prayer for all the nations," is not "house of prayer" but "for all the nations."

In no book have I found so plausible an interpretation of the crucial events of the last week of Jesus' life. From the entry on Palm Sunday to the trial and execution these events are seen as consistent happenings in a sequence of cause and effect, all explained by Jesus' conflict with the public policy of his nation. The raid on the temple was no single-handed miracle, but a deliberate plan on the part of Jesus to dramatize his mission by making a sudden and startling impression which would cause the nation to "hesitate before repudiating him, and thus give him a chance to press his mission further." This explains the entry, and the raid on the temple, in both of which episodes Dr. Denny makes his readers see a calculated purpose which Jesus shared with many of his Galilean followers whose actual participation was requisite to the carrying out of the plan in both cases. He enlisted his followers to help not only in the entry but in the raid.

The raid was an immediate success. He and his friends opened the animal pens, and drove the beasts out of the sacred enclosure, "sending the merchants and bankers scurrying after them in terror." Crowds gathered. The proprietors and the temple priests were powerless to resist him. He had the crowd with him and for a time actually held possession of the temple courts. The chief priests and the scribes had to withdraw, but they straightway "sought how they might destroy him."

We see here in this dramatic challenge which Jesus flung at Israel's leaders a situation embodying all the public elements needed to account for his arrest, trial and execution. At the same time, the whole situation is a consistent and logical climax in his career as the proponent of a public policy for Israel which in itself set up an irreconcilable conflict between him and the Jewish authorities. The climax at Jerusalem is appropriate to the preaching and teaching in Galilee. The hypothesis of a primary conflict between Jesus and the Jewish authorities on the question of nationalism, that is, the question whether God was the private God of the Jews, or whether the Jewish nation had been divinely chosen to carry the "gospel of God" to all men, beginning with a nonresistant conciliation of Rome—this hypothesis meets the test of all the authentic facts upon which a sound biography of Jesus must be based.

Dr. Denny's work marks a new phase in our understanding of the great Master. The author will be the first to admit his indebtedness to the insights of others. But to him the credit must be given of writing the first life of Jesus which takes this conflict over nationalism as the regulative concept through which to explain why Jesus taught as he did and why he was put to death for his teaching. This book is a college textbook. Let any teacher of religion read it with that fact in mind and see if he does not thrill with the possibilities it opens up of conducting a class of modern youth, in college or in the local church, through the most vital chapter which human history has ever recorded.

We have here a Jesus who is more contemporary than even the most devout disciple of Jesus has yet imagined. On the basis of this rediscovered Jesus great new questions for both Christianity and Judaism arise. This Jesus pronounces judgment upon both our faiths—on historic Christianity hardly less than on historic Judaism. It was Jewish nationalism that crucified him in Palestine. It is Christian nationalism that is crucifying him in Teutonic and Latin and Anglo-Saxon Christendom. His gospel of God—of Israel's own God—would have saved Israel and made Israel the savior of mankind. Why do not great liberal emancipated rabbis see this and proclaim it? As for the Christian pulpit, when once its

eyes are focused upon the real historical Jesus, it will have a gospel to preach which will shake the world. His gospel of God—of Israel's God and his own—will save a Christendom that is rushing headlong to self-destruction over the precipice of nationalism. And only his gospel of God will do it.

CHARLES CLAYTON MORRISON.

Books in Brief

THE ILLITERACY OF THE LITERATE: A GUIDE TO THE ART OF INTELLIGENT READING. *By H. R. Huse. Appleton-Century Company,* $2.00.

From whatever point of view it may be regarded, language is a very large and intricate subject. Since the ongoing of society and of nearly all forms of cultures is greatly dependent upon the communication of ideas in words and the stimulation of action by words, it is immensely important that people should be able to communicate verbally without being the victims of misunderstanding or misguidance. But they are not. The increase of literacy does not solve the problem, for the more they read the more they misunderstand and are misled. Mr. Huse presents interesting material on the (problematical) origin of language; on early word-magic; on the use of words to evoke emotions and to arouse actions not rationally justifiable, as in certain types of advertising, religious appeals and patriotic or partisan spellbinding. He does not sweepingly condemn either eloquence or poetry, but puts the reader on guard against letting his judgment be drugged by the sweet and drowsy syrups of which they are compounded. Proper correction is administered to pedagogues responsible for the common methods of teaching children to read without understanding and to the academic mind with its habit of divorcing words from realities. The development of the critical, even skeptical, mood is necessary if the reader is to escape having political and commercial hokum foisted upon him; and he must form the habit of definitely relating words to realities in his own experience if printed words are to convey to him exact ideas and not a general sense of waving flags or of clouds and glory or an ungovernable impulse to rush out and buy something that he doesn't need. All sound warnings. But there is little in the book to justify the subtitle. It gives many horrible examples of unintelligent reading and some analysis of the causes of it, but only in this negative way is it a guide.

FLUSH, A BIOGRAPHY. *By Virginia Woolf. Harcourt, Brace & Company,* $2.00.

In mid-Victorian days it would have been an affront to the readers of such a paper as this not to assume that they all knew Flush as Mrs. Browning's dog—the cocker spaniel which shared Elizabeth Barrett's invalid couch, and bit Robert Browning in the leg to discourage his attentions, and accompanied them both when they eloped to Italy. Some fairly intelligent modern readers may have forgotten about Flush, but Mrs. Browning wrote a poem about him and he figured occasionally in her correspondence and that of her friends. The biography of Flush is therefore a dog's eye view of the Brownings, of their extraordinary courtship in London and their life together in Casa Guidi. Virginia Woolf's technique is perfectly adapted to this enterprise. While Eugene O'Neill invented the method of adding "thinking" to the action and dialogue of his characters, she usually tells only what they think and leaves the reader to surmise what they said and did. Here she has relaxed the austerity of her style to the extent of permitting action; but it can readily be seen what an advantage, in writing the life of a dog, is enjoyed by an author who has already learned to dispense with dialogue and to disclose the secrets of unspoken thought. The thing is beautifully done, and the lightness of touch and the unimportance of the nominally central character do not conceal the fact that it is a worthy if minor work of a great writer.

HOW TO STAY YOUNG. *By Robert Hugh Rose. Funk & Wagnalls,* $1.50.

Man ought to live about a hundred years, according to Dr. Rose. If that sounds too millennial (though it is really only centennial), then say that the years of maximum efficiency or the plateau of productivity should be between the ages of 30 and 70. The author discusses longevity in general, cites many notable cases, and gives medical and dietary advice. The most important topic in his program for the prolongation of life is food; and the most important item under that topic is that one should not eat too much of it.

THE DOCTOR'S FIRST MURDER. *By Robert Hare. Longmans, Green & Company,* $2.00.

Murder-mystery story, of course. They are all cleverly different; and the more different they are in details, the more alike they are in general tone. The oddity about this is that when the doctor went to kill his victim by a very unusual method, he found that someone else had just killed him in exactly that way.

FRANKLIN DELANO ROOSEVELT, THE MINUTE MAN OF '33. *By Belle Moses. Appleton-Century Company,* $1.75.

Hero-story type of biography of the President, written for the edification and inspiration of the young. Too much objectivity and a completely unbiased appraisal would be as unexpected in such a book as in an epitaph.

THE WOODS COLT, A NOVEL OF THE OZARK HILLS. *By Thames Williamson. Harcourt, Brace & Company,* $2.50.

This story is pure Ozark. The author may be a furriner, but he has the facts and the feelings, the ways of speech and the modes of thinking, true to the original, if another not wholly uninformed furriner may say so. What is more important, so far as the writing of truthful fiction is concerned, the point of view from which the whole simple and tragic tale is told is that of the people of the hills. The total absence of prettification and sentimentalizing—of the tourist's thrill and the stranger's rapture over the picturesqueness of the scene—puts this in the way of being an authentic interpretation of the the region with which it deals. In explanation of the title it may be remarked that "woods colt" is the term by which the local dialect describes uncertain or unacknowledged paternity.

THE CENTURY CHILDHOOD LIBRARY: HEALTHY CHILDHOOD, *by Harold C. Stuart,* HAPPY CHILDHOOD, *by John E. Anderson.* BUSY CHILDHOOD, *by Josephine C. Foster. D. Appleton-Century Company.*

Physical care of the child from birth through childhood is the theme of the first of these carefully prepared volumes; of the second, the whole matter of habits, education, discipline, and adjustment to the social order; of the third, guidance through play and activity. The authors are widely known specialists in their respective fields. Dr. Stuart is a professor of pediatrics at Harvard; Dr. Anderson, director of the institute of child welfare, University of Minnesota; Dr. Foster, principal of the kindergarten and nursery school and professor of child welfare at the University of Minnesota. For parents who take the profession of parenthood seriously, these three volumes will be an invaluable resource.

MR. PETE & CO. *By Alice Hegan Rice. Appleton-Century Company,* $2.00.

The hand that drew the lineaments of "Mrs. Wiggs" has not lost its cunning. Mr. Pete is as gentle and footless a vagabond as got squelched by a prosperous brother's socially am-

bitious wife. How can a vagabond be footless, you ask? Read and find out. Besides, his days of vagabonding are over when the story begins, and he is just back "home" in Kentucky (and apparently in Louisville) to take possession of his inheritance —the old family mansion, now transformed into a tenement house. He is a heart-warming person. He is a poor man but there is a rich nutty flavor about him, and that can be taken either way.

CORRESPONDENCE

Cuba

EDITOR THE CHRISTIAN CENTURY:

SIR: I cannot refrain from expressing my heartfelt and grateful appreciation of your recent editorials on the situation in Cuba. The time was long overdue for the people of the United States to have some understanding of the serious implications of the policy being pursued there by our state department and by corporations and by individual citizens. The harvest of hate and violence and revenge and suspicion now being reaped from the seed sown is terrible to contemplate.

My missionary associates in Cuba write me of the disastrous effects on the morale of the young people, and even of the children, whose only education practically during the past few years has been along the above lines, due to the closing of the university and high schools by Machado, producing discouragement and despair. The students who have been so quick at the trigger during the past few weeks are the same serious minded youths who took a stand for a new purified Cuba, and persisted for six years or more in a *pacifist* revolution, even in the face of assassinations, imprisonment, insults, until driven to desperation.

I suppose it is financial interests who are holding back recognition so as to force intervention, as they see that Cubans now have their eyes fully open to their exploitations and economic imperialism. On pages 98 and 99 of "The Cuban Situation and Our Treaty Relations" (Institute of Economics, the Brookings Institute) Sr. Gueira y Sanchez explains one phase of this exploitation which has been most disastrous. Sr. Gueria is one of Cuba's leading and most respected economists.

As you say, the process has been allowed to continue so long that there are many seemingly insoluble complications—at least the lives of many of the best citizens and the degeneration of character and morale cannot be entirely restored—even if we should repent in sackcloth and ashes. But at least something can and should be done to arrest the process and repair as much damage as possible.

Chicago. (Mrs.) MAY M. JONES.

Public Works

EDITOR THE CHRISTIAN CENTURY:

SIR: The common sense of the nation has approved the administration's program of public works. How much this will contribute to the diffusion of wealth is yet to be determined. In part it depends upon how the debt that is being contracted will be paid. The administration and congress doubtless have their most difficult task still before them—to devise and enact a lawyer-proof income tax law. May the stars lend aid.

Much depends also upon the nature of the projects to be included. Secretary Ickes and his assistants are said to be favorable to the loan of funds to enable states and municipalities to acquire public utility plants of their own, because such projects are most likely to prove self-liquidating. While this is true, it is doubtless true also that the funds could be expended in no way that would give more effective aid to the proper distribution of wealth, while contributing also to the general welfare.

This belief was impressed upon the writer by a program recently outlined by the engineer of a western state commission on public works. Among other projects were several that combine the benefits of increased employment, flood control, increased storage of water for irrigation and new sources of cheap electric power. There seems no reason why similar programs could not be inaugurated in other sections of the west.

Agents of the power interests will oppose any program for the development of more government-owned power plants with the plea that the industry is now so fully developed that an increase in the number of plants will result in demoralization and loss all around. This is far from being true, for the amount of electric power any community will consume is dependent upon the cost. Seattle, which furnishes light and power to its residents at half the average rate charged by private power concerns in the United States, is using nearly twice as much power per household as the cities that patronize private power companies. Winnipeg's government-owned plant sells power at less than one cent per kilowatt hour, with the result that the average household use of power in Winnipeg, measured in kilowatt hours, is nearly seven times that of United States cities that pay the private power company rates. It is clear that there is room in this country for immense expansion in the use of electric power with the saving of many millions of dollars yearly in costs.

The field of irrigation also offers room for expansion. There is a decided movement of population from the cities back to the land, and there is virgin land in the west that needs only water to make it highly productive. Its development should be a continuous process. With low rates for water and power these lands, in small tracts, would offer unusual opportunities to home-seekers.

Denver, Colo. F. S. KINDER.

Supporting the NRA

EDITOR THE CHRISTIAN CENTURY:

SIR: Mr. Gordon A. Riegler's trouble about supporting the NRA seems to be an example of the way people raise needless difficulties for themselves and hinder good causes by trifling scruples. All he had to do was to say he would cooperate, and of course, without need of saying so, and without anybody's permission, the way he would fulfill the promise would be in accordance with his own reason and conscience. As an honorable and patriotic man, he would cooperate sincerely and effectively. While this means that he would ordinarily not patronize those who hold back this grand national effort at social reform, of course peculiar cases may sometimes call for peculiar treatment, in which he will "use his reason and conscience." No one has a right to make any pledge contrary to this, not even the oath to support the constitution.

Washington, D. C. WILLIAM C. LEE.

The Laymen's Report and Syncretism

EDITOR THE CHRISTIAN CENTURY:

SIR: The question is raised anew as to whether the report of the Laymen's Inquiry, published under the title, "Rethinking Missions," proposes syncretism as the objective of missionary effort. In his Boston round table with ministers Dr. E. Stanley Jones devoted approximately half his time to a discussion of this question. He stated that while the report did not openly counsel syncretism it leaned strongly in that direction, and then made a strong argument against any such policy. One who had found in Dr. Jones some years ago the embodiment of a new and refreshing ideal of missionary work, and who had found the philosophy of that ideal clearly developed in "Rethinking Missions," came away from the round table with a disturbed spirit. Especially so, since Dr. Jones in his exposition of his own attitude toward other religions, seemed to be saying in the warm and passionate language of the true evangelist precisely what Professor Hocking says in the first three chapters of "Rethinking

Missions" only in the more dispassionate terms of an objective student of religion. So greatly do we need both these ways of treating Christian missions that it is most unfortunate that they should be opposed to each other.

Dr. Jones defined syncretism as "patch work" and pointed out that such an artificial blending of parts has no life or power to endure. In place of this he commended the vital inclusion in a Christianity which has the person of Jesus Christ as its central Truth of all good things that each religion can contribute. But a careful reading will show that this is exactly what "Rethinking Missions" does propose.

"The unique thing in Christianity is not borrowable nor transferable without the transfer of Christianity itself. Whatever can be borrowed and successfully grown on another stock does in fact belong to the borrower. For a part of the life of any living religion is its groping for a better grasp of truth. The truth which rectifies the faults of any religious system is already foreshadowed in its own search. Hence all fences and private properties in truth are futile: the final truth, whatever it may be, is the New Testament of every existing faith." (p. 44.)

This is not the language of "patch work" but of the organic assimilation to a living faith of the kindred truth found in Christianity. It is the same figure of "grafting" that Paul uses in Romans 11. It is an accurate representation of what has happened throughout the history of Christianity.

In this process Christianity has assimilated theological concepts, moral principles and various techniques of the spiritual life; it has also deeply influenced other faiths and is doing so today visibly and impressively. Yet there is no syncretism in such a process. Both the laymen's report and Dr. Jones have confidence that it can go on without danger to the heart of the Christian faith and even to its effectual enrichment.

No progress is possible in this discussion unless a clear distinction is made as to the different meanings of "truth." "Truth" is taken in "Rethinking Missions" as it applies in the realm of ideas, of doctrinal interpretation and construction.

No one at all familiar with the history of Christian thought will claim that it is final and finished in its present form. It is suggested that free interchange of ideas among the leaders of thought in different religions will stimulate progress in theology. This is what the report means when it speaks of "growth toward the ultimate good, unity in the completest religious truth," and says that "the final truth, whatever it may be, is the New Testament of every existing faith."

But we also apply "truth" to the personal embodiment of the ideal and the supreme meaning of life in Jesus Christ. "I am . . . the truth" are words ascribed to Jesus and fully accepted by his followers. The strength of Dr. Jones's ministry is his confidence in this aspect of the Christian faith. "Rethinking Missions" wholly agrees: "Christianity refers its conception of God, of man, and of religion to the teachings and life of Jesus." (p. 55.) It holds that in what he taught, and lived and was, Jesus represents the finality of the Christian faith. But this defines no theological doctrine of the person of Christ.

The thing that was confusing in Dr. Jones's discussion was his moving from "truth" as theology to "truth" as personal embodiment in Jesus. Regarding the latter there is no division among Christians, and even many non-Christians acknowledge it. Regarding the former there are wide differences and much variety among Christians. There is no finality in any Christian theology, nor ever will be. The "final truth" is a flying goal. Professor Hocking and his colleagues say that our pursuit of it will be helped by free intercourse with other religions. It is evident that Dr. Jones agrees. Religious thought deals with problems of the nature of God, of man, of the world, of human freedom and destiny. It constructs, modifies and develops ideas. One of the doctrines in Christian thought is that of the person of Christ; but the doctrine is not the person; Christology is not Christianity. It would have clarified the round table discussion if this had been made plain.

It would also greatly help in the "rethinking" of missions to see that the laymen's report does not advocate syncretism, and that it does not set forth a "thin" or minimum faith. In rather remarkable fashion it states the practical, "functional" meaning of Christianity, a meaning that is in itself simple. It waives any consideration of the various doctrinal explanations of these meanings. Those who hold that traditional doctrines are to be accepted as the essence of Christianity will regard this kind of treatment as unsatisfactory. But to many who have been more baffled than helped by doctrinal controversy it is as refreshing in its way as Stanley Jones's evangelism is in the actual practice of Christian missions.

American Board, Boston, Mass. HUGH VERNON WHITE.

The Question Box

I would like to ask you for a brief exposition of the 121st psalm, as to its date, authorship, occasion of writing, and such other interpretation as you may give. O. L. M., Zanesville, O.

THE BOOK of Psalms as we have it is the collection of the prayers and praises of Israel which seems to have been prepared for the services of the second temple, the one erected through the activities of Haggai and Zechariah from 520 to 516 B. C. It was made up of materials gathered from many earlier periods and composed by many different individuals. There were probably several smaller collections which were incorporated in the work, one at least of which bore the title "to David," perhaps from the tradition of the interest of that kind in the services of the primitive sanctuary, or of his actual composition of poems.

As the collection was organized for temple use it was divided into five sections, perhaps after the analogy of the five books of the Pentateuch, each of these sections ending with a doxology. They are given separate form in the revised and the modern speech versions of the Psalter. The psalm mentioned belongs to the last of these five sections, and is the second in a group of fifteen called "Songs of Ascents," a name not fully understood by scholars, but probably characterizing the pilgrim songs connected with the festal pilgrimages of the people to the capital at the times of the annual feasts. They are all short and of measurably similar length, and their sentiments are on the whole appropriate to the thought of a journey to the temple, the joy of worship there, and the sanctity of the place. In this they share the general ideas of Psalm 84. Several of them bear the additional title "to David," suggesting their derivation from earlier collections.

The group appears to belong to the late period of the history, and no hint is afforded regarding authorship. Such hymns grew out of the community experience of the people, and perhaps owed most of their significance to the associations of the journeys to the central sanctuary. It has been appropriately called "the traveler's psalm," because perhaps as much as any of the hymns of the psalter, not even excepting the 84th psalm, it describes the feelings of a devout soul making a pilgrimage to Jerusalem. The hills on either side of the winding roadway are reminders of the unfailing care of God for his people, for the high places were immemorially associated with the thought of deity by the Hebrews and their Semitic ancestors. So far as the grammar is concerned, one might read "Shall I lift up my eyes to the hills," the high places of the pagan cults; the answer being of course, "No, my help comes from Jahveh." But the usual reading is as suggestive.

Along the highway, by day and night, God is the guardian, the unsleeping Watcher of the ways. He is a shade by day, like a rock in a weary land. Neither stroke of sun nor baleful beams of the full moon, both the delight and the terror of early peoples, need be feared. He is the protector from every sort of evil, the guardian of life. He will make secure the entrances and the exits of daily events, shaping all the believer's experiences to the ends of righteousness.

A psalm so true to human experience could not fail to find its way into the ritual of countless lives, and bring confidence and comfort both in the journeys on human highways and along the pathways of the mind. It matters little when or by whom it was first composed. It is timeless and universal.

H. L. W.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

McKee Enters Mayoral Fight

But LaGuardia Keeps Fusion Campaign at White Heat—President Roosevelt Speaks to Catholics

(Correspondence from New York)

NEW YORK, Oct. 7.—The election battlelines are fast being drawn. McKee, after days of vacillation, has now thrown himself aggressively into the fight. Ferdinand Pecora, the attorney for the senate committee investigating New York financiers, goes on his ticket as candidate for district attorney. He will add strength to the McKee ticket and will probably cost LaGuardia some of his natural Italian support. Apparently too this ticket is to have the implied support of the national administration. It is rather amusing to see McKee display so much zeal for a battle with Tammany when he did nothing but Tammany's bidding when he was in the city administration. But now that it is a bit safer, now that LaGuardia and Fusion have the tiger at bay, McKee too would do battle. Heywood Broun in his column in the New York Telegram cleverly satirized McKee this week in a parable of a rescuer who rescued when all danger was over.

The socialists, under the leadership of Charles Solomon, maintain that nothing is effective but a straight socialist vote. However, not a few liberals and even radicals cannot see any practical value in voting that ticket this fall in a municipal campaign. Mr. Seabury is fighting vigorously for LaGuardia and those who know the latter do not need to be told that he is throwing himself with his whole heart, mind and strength into the fray. Another slant on the campaign is given by William H. Anderson, general secretary of the American Christian alliance, who this week charges that "political Romanism . . . the real power behind Farley, has forced McKee into the race as a last desperate effort to prevent the otherwise certain election of a Protestant mayor."

* * *

National Conference of Catholic Charities

The national conference of Catholic charities held its 19th annual meeting in this city this week. It was well attended and attacked vigorously the staggering relief problem faced by our nation. Wide publicity was given it when President Roosevelt addressed one of the sessions. Among the findings laid down for the guidance of Catholic charity workers we find such words as these: "All persons who are capable of doing reasonably satisfactory work have a right to a living wage. They have a right to decent housing. They have a right to protection against the hazards of unemployment, accidents, sickness and old age." The conference named the Very Rev. Mgr. R. Marcellus Wagner, who is the director of Catholic charities in Cincinnati, as president for the coming year.

* * *

Federal Council Analyzes Church Giving

A little over a week ago a conference of the promotional executives of the principal denominations was held in this city under the auspices of the Federal council of churches. At that conference a most valuable analysis of the trends in church finances was presented. This study, made by A. C. Marts, showed that the contributions to the churches in 1932 were 40 per cent below those in 1929 but that this drop was 14 per cent less than the drop in national income. However it was brought out that the share of the national income given to the churches was not quite one per cent and the churches did not share proportionately in the national income of the boom year.

* * *

Lutherans Close Open Air Services

New York Lutherans closed their first summer of open air preaching last week. These open air services have been held at Madison square for the past four months. The Rev. A. Hering of the Inner Mission society who had charge of these meetings reports increasing interest and attendance from week to week. It is good to report that plans are being made to extend this work next season.

* * *

New York Anti-Saloon League Makes Statement

Fred A. Victor, state superintendent of the Anti-saloon league, released a statement this week dealing with the question of "After Repeal—What?" In this statement the league urges that the new machinery set up to control the liquor traffic should eliminate the private profit now in the business. This would do away, it says, with the drive to make new drinkers. It is interesting to note that the Anti-saloon league is coming to much the same immediate objective in this field as the socialist party.

* * *

Unemployed Parade

Various groups of the unemployed staged a parade from the battery to the city hall yesterday. Prominent in the front line were a dozen or more clergymen of the Ministers' union. At the city hall a delegation waited upon the mayor and the board of estimate and asked for more adequate relief. The mayor stated that he was doing all that he could but he did accede to one suggestion made by the delegation, namely, that the commissioner of welfare, Mr. Taylor, permit some representative of the unemployed to discuss these matters regularly with the officials having relief in charge. It was noticeable that the police were unusually courteous and considerate in their handling of the parade.

EDMUND B. CHAFFEE.

Gandhi Gives Up Political Work

Will Confine Efforts Until 1934 to Removing Untouchability—Frederick W. Norwood Visits Missions

(Correspondence from India)

NAGPUR, Sept. 18.—In a statement issued three days ago Mr. Gandhi has declared his intention of virtually regarding himself as still a prisoner for the unexpired period of his sentence. Accordingly he will refrain from political activities till Aug. 3, 1934, devoting himself meanwhile to work for Harijans. It is open to individuals to offer civil disobedience, but he has declared his resolution to utilize every possible opportunity for establishing peace. In the event of his arrest and a refusal by the government to permit him to do harijan work he makes clear that he will have to enter on a fast unto death. But such a situation is not likely to arise in view of his undertaking not to interest himself in politics for the next eleven months. He has, however, declared that while he will refrain from aggressive civil resistance, he will as long as he is free tender advice to those who seek it. He will also do his utmost to prevent the national movement "from running into wrong channels" which he interprets as terrorist methods. In view of this declaration by Mr. Gandhi to abstain from politics for the next few months let us hope that the viceroy will accede to Mr. Gandhi's request for an interview, and prepare the way for establishing peace between the government and the congress.

* * *

Mr. Jawaharlal Nehru Released

Mr. Jawaharlal Nehru is a great leader of the national movement in India. Two years ago an order was served on him by government that he should not leave the municipal limits of the city of Allahabad. This was to prevent him from going to Bombay to meet Mr. Gandhi who had at that time returned from the round table conference in London. For disobeying this order Mr. Nehru was sentenced to two years imprisonment. After this period in prison he was released the first week of September. On the first day of his freedom he gave an interview to a newspaper. Among other things he said: "The trouble about the English in India is that they are a prey to their own fears. They imagine that they are sitting on top of a volcano which may blow up at any moment. Every Englishman, whether soldier or civilian, has the military mind and sees himself as one of an army of occupation in a conquered country which is ready to rise at the first opportunity. For that reason, among others, I cannot believe in any reformed constitution being satisfactorily worked by the British members of the present services. There may be a few in-

dividuals who are genuinely enthusiastic; there are some who will undertake the task sullenly; but the majority will represent, not unnaturally perhaps, a deadweight of opposition. They cannot escape their traditions."

Last week Mr. Jawaharlal Nehru conferred with Mr. Gandhi at Poona on the future course of action. Along with the statement issued by Mr. Gandhi (referred to above) Mr. Nehru has made a brief statement in which he expresses his faith in the methods introduced into Indian politics by Mahatma Gandhi, and he feels that for this reason Mr. Gandhi's leadership is essential in the country's interests. This declaration is reassuring in view of the opinion held by many that Mr. Nehru is not a believer in non-violence. His pronounced socialistic views are, however, reflected in the plea that he makes that with the failure of capitalism it has become urgent to formulate a clear economic program for the national movement.

* * *

Untouchability in India and In South Africa

Mr. C. F. Andrews, now in India, is writing a series of articles in the weekly Harijan on untouchability as he found it in South Africa and the southern states of America. Commenting on the article on South Africa, Mr. Gandhi makes the frank admission that the Indian untouchability is much worse than the South African. Mr. Gandhi writes: "In South Africa it is based on color prejudice and has no sanction either in religion or in law. In India, unfortunately, it is claimed by a large number of Hindus to have religious sanction and we know that it has also the sanction of law. The Indian untouchability is therefore much worse than the South African. Both are no doubt equally mischievous, so far as the victims are concerned. Both deserve equal condemnation. Only, in India it seems that the fight is likely to be much harder than in South Africa."

* * *

American Madura Mission Centenary

It is now 100 years since the American board of commissioners for foreign missions started work in Madura, South India. Preparations are now being made for the celebration of the centenary from Jan. 11 to 14, 1934. In view of the financial stringency prevailing at present the celebrations are being planned with a minimum of expenditure, laying the chief emphasis on the inspirational and the spiritual. The American board is sending Dr. Goodsell, the executive vice-president of the board, to be present at the celebrations. A scheme of devolution by which the Madura church council takes over work from the mission has been in operation for some time. At the time of the centenary celebrations the scheme with considerable modifications will be inaugurated.

* * *

Dr. Frederick W. Norwood in India

Dr. Norwood, minister of the City temple, London, on a year's leave of absence from his church, is now on a visit to India. He will visit some of the important cities of India, and see also something of the missionary work in this country.

P. O. PHILIP

Mission Rallies Open in Boston

Vast Crowds Hear Stanley Jones and Colleagues—Laymen's Report is Under Fire—Help for Jobless Planned

(Correspondence from New England)

BOSTON, Oct. 3.—The interdenominational missionary conferences, arranged by 82 boards in 29 cities throughout the country, began with those held in Worcester and Boston amid marked enthusiasm. The closing rally last night packed Tremont temple, with 3000 eager auditors. The total attendance in 39 local meetings Sunday evening was 20,000. There may be depression and gloom elsewhere, but from the foreign field came a note of triumph. Bishop Roots and Dr. Herman Chen-En Liu testified that the church in China has come out of the storm purified and virile. Miss Lillian Picken told of India, "the most God-hungry of lands," where farmers leave their crops to insist upon immediate information about "the God of love," and Brahmins open their new temple for stereopticon pictures of the life of Jesus. Dr. Charles R. Watson, from Cairo, the center of the Moslem world, reported that what no human effort could achieve is being "accomplished by God" in "the interpenetration of west and east."

The very criticisms of the missionary project called forth a convincing restatement by that veritable apostle, E. Stanley Jones. "Gandhi says: 'Christians must not proselyte.' We do not want to! Jesus denounced proselyting, i. e., changing religious affiliation without changing the man. He taught conversion. He alone, Hindus themselves being judges, changes men. The laymen's report squints at syncretism. But such a policy accounts for the failure of Nestorian Christianity in the east and of Buddhism in India. Christianity as a human interpretation *may* learn from many sources and must ever test itself by the mind of Christ. He, living, assimilates whatever is true. Our syncretism is not a patchwork but a Personality! Not our western civilization but Christ is our message and what the world needs! It will take all the sons of men to interpret fully the Son of Man. India will teach us meditation, a faith that is self-committal; *karma,* the unyielding justice of the universe; *ahimsa,* reverence for all life. Prayer is the source of personal power."

* * *

Senator and Authoress Clash on Meaning of Liberty

The conflicting views regarding the NRA, which are likely to shape the political history of the future, were brought out in the addresses of Senator Warren R. Austin of Vermont and Mrs. Dorothy Canfield Fisher, the novelist, at the conference of the Federations of women's clubs in New England, held in Manchester, Vt., Sept. 21. "The saving of this government depends upon the preservation of the constitution. The saving of the constitution depends upon the spiritual consequences of the New Deal. Though we

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cooperate, we insist that this voluntary suspension of our rights be terminated as soon as possible." Thus Senator Austin. Mrs. Fisher rejoined: "An orator in France appeals, as Senator Austin has done, for the preservation of the ideals of freedom. But most of the novels of the last 50 years have described the inevitable tragedy arising from the effort to gain freedom on the competitive basis. In all the world, freedom has become synonymous with competition. It has been a dark cloud over women, not naturally fighters. Women have always liked better men who did not compete but tried to conquer nature—artists, preachers, musicians. Yet we have been taught that to bring up our sons with brotherly feeling would make them 'simps.' It is not dictatorship to which we have so heartily responded, but the call to cooperate instead of fighting each other! Human beings love to work together. They are not solitary but social animals. A new spring runs down the mountainside. Shall we make a channel for it, or attempt to dam it and spread chaos?"

* * *

Practical Experiments in Cooperation

A sermon by Rev. George Gilbert of Middletown has started something in Connecticut. He pointed out that there are in the state 295,000 unused acres on which 3000 families, now unemployed, might be settled for subsistence farming. Three commissions have taken up the proposition with the federal government. Several 1500-acre tracts are sought, each of which would support a colony of twenty families, with 2-acre garden plots, common herds, woodlots, barns, water and electricity, all in the spirit of a French commune. It is estimated that to settle 3000 families in 150 colonies would cost $12,732,750, and that they would be self-supporting after one year.

Miss Margaret Wiseman, of the Massachusetts Consumers' league, leads a similar effort to secure federal aid for an experiment in Tariffville, Conn. When its people leave the tobacco fields, she points out, they become "welfare drags." Her scheme would provide long-term planning to aid those who now just struggle along without saving, and could be applied also to the cranberry regions of Cape Cod, where bitter strikes have prevailed this fall.

Eight years ago, New Hampshire set up a publicity bureau. It has become a "Development Commission." Its chairman, Mr. Thomas Dreier, says: "The supply of goods is unlimited. Every person should have his share. The state is a gigantic jig-saw puzzle, solved by getting men and women in their proper places." The commission seeks to bar any more mass-production plants and to encourage scattered small industries, making it unnecessary for young people to leave their own villages. One such business, employing only six, made a profit of $19,500 last year.

* * *

Single Tax Enclaves

At the national single tax conference in Chicago, on Sept. 27, Mr. Fiske Warren of Harvard, Mass., said that there are now in the world 15 "enclaves," with a total area of 929 square miles, and a population of 12,000. There are four in New England, in the towns of Harvard, Ayer, and Weston, Mass., and Westbrook, Me. The legal difficulty is solved by the assumption of all external taxes by the colony, which collects only "the economic rent" of the land, calculated according to its location, with no charge for buildings or improvements. In Mr. Warren's hometown, "Tanhanto" has grown from 1 acre in 1909 to 731 in 1930, and the gross "rent" from $10 to $7,969. None of its residents has received poor relief. "The enclaves promote health, education and more reverent attitude toward the higher laws which govern us all." "There has been only one convicted of a felony in all the enclaves." The largest experiment is Canberra, the new capital of Australia. The international prize for the best plan was awarded in 1912 to Walter B. Griffin of Chicago, a follower of Henry George.

* * *

And So Forth

The first prize of $500 offered by the National Woman's party, for the best essay on the "Equal Rights Amendment," was awarded to Miss Elizabeth W. Higgins, of Middlebury college, Vt. She stressed the Puritan woman of early New England: "There was no thought in those days of classing women with children. Women took their places beside their men, working and living to make the future!"

Yale university's seven new "colleges" have opened, each bringing members of the three upper classes into a community new in American education.

"College professors are running the nation." It is said that so heavy has been the drain on Yale law school that one government official proposed moving it to Washington!

A thousand Kiwanians attended the New England convention in St. Johnsbury, Vt. Sept. 24-6. Dr. Howard C. Whitcomb of Somerville, Mass., delivered the keynote address. "Seldom has the world seen anything more catastrophic in peaceful times than that which has taken place since last March in our own nation. We face the world's greatest social experimentation. The great call is for faith in God, in righteousness and brotherhood."

E. Tallmadge Root.

Aimee McPherson Fails to Excite As Vaudeville Evangelist

When Aimee McPherson Hutton put on her preaching stunt at Loew's Capitol, in New York city, the last week of September, the manager found that on his $17,000 gross receipts he lost about $20,000. Rather than allow her to appear at Washington the following week, he paid her off at the rate of $5,000 for the week, with no appearance. She is reported as going on to Philadelphia for a week's engagement under Warner brothers, then to Boston for a revival. She is scheduled to appear at the Chicago theater, Chicago, late this month, then will make her return trip to Los Angeles with a string of one-night appearances.

Catholic Rural Life Conference Meets

The annual meeting of the Catholic rural life conference is being held this week, Oct. 17-19. Every phase of the rural life problem as it affects the Roman Catholic church is being studied.

American Legion Storms Chicago

Pandemonium in Streets Makes More Impression than Convention Discussions —The Rock River Conference

(Correspondence from Chicago)

Chicago, Oct. 9.—The legionnaires have come and gone; and that they have gone is, in the judgment of many, not the least of Chicago's blessings. Of course they brought business, and that fact, for some people, overbalances every other consideration. And they gave Chicago a gay show. It required nine hours for the procession of 120,000 legionnaires, soldiers, women's auxiliaries, etc., to pass the reviewing stand in Soldiers' field at the close of their imposing parade down Michigan avenue. But the American Legion does itself only harm by the rowdyism and the public drinking which it permits at its conventions. There is, no doubt, much serious business done at the convention, but what the general public sees, and what consequently gives the public its impression of the legion, is what goes on in the streets.

I did not go downtown Monday night, the first night of the convention; Monday noon, with the convention scarcely started, was enough for me. Even at that early hour I saw more drunks, all of them wearing legion hats, than I have seen in years. And the drinking parties spread out of the saloons (pardon, "taverns") all over the sidewalks. But Monday night must have been a corker! Harry M. Beardsley, reporting for the Chicago Daily News, writes a vivid and not at all unfriendly account from which the following brief quotations are culled. "At that hour (11 p. m.) it was impossible to get in or out of the bars at the Brevoort, LaSalle or any of the other hotels. At the Berghoff on Adams street the doors were locked, and members of the thirsty throng outside were admitted one or two at a time as other patrons left. . . . By midnight the hotel lobbies were ankle deep in torn paper, confetti, feathers and broken glass. The management had removed all furniture and carpets. Tired legionnaires and their women folks sat on steps to watch the proceedings. On the mezzanines where traffic was less dense they sat on the floors, backs against the wall, to give their weary feet a rest. By 12:30 many of the Chicago non-legion revelers had left for home. The serious beer-drinkers were settled permanently in the tap-rooms, and serious hard-liquor consumers were in the hotel-rooms with the best commissaries or on their way thereto . . ." And on the street the confusion was worse confounded by the deliberate snarling of traffic by volunteer traffic officers; it was pandemonium!

* * *

The Legion's Program

One feels that the legion, in its "four-point program," practiced considerable restraint, that is, for the legion. Of course it advocated an "adequate" army and a navy of full treaty strength; it asked cancellation of interest on loans secured by veterans' adjusted compensation certifi-

cates; *but it did not demand,* as many expected it would, immediate payment of the bonus. And that was something, whatever the extent to which the policy adopted may have been dictated by the conviction that this is not the strategic moment in which to make such a demand. The legion gave President Roosevelt, who made the trip to Chicago to address the convention, a most hearty greeting; and the President again showed high courage by speaking frankly and fearlessly.

* * *

The Rock River Conference

Another convention which has been going on during the past week, and which has received no publicity comparable with that of the legion's convention (although Methodist publicity men will see to it that no Methodist gathering is completely overlooked), is the 94th session of the Rock River conference of the Methodist Episcopal church. Yet it does not follow that the Methodist meeting is less important. The conference has been held in our neighboring city of Joliet, Bishop Ernest Lynn Waldorf presiding at the sessions. An unusual feature has been the presence on the program, as speakers, of outstanding Baptist, Jewish, Southern Methodist, and Lutheran leaders: Dr. Albert W. Beaven, president of the Federal council of churches, Rabbi Louis L. Mann of Sinai temple, Dr. Ivan Lee Holt, of St. Louis, and Dr. Joshua Oden, pastor of Irving Park Lutheran church. For the first time also at this conference the laity was admitted to full voting rights. Their presence was evidenced, according to newspaper reports, by certain modifications of proposed statements on social issues. The conference did not condemn the government's naval building policy in the terms originally proposed, but did "urge the federal administration to consider the effect upon the peace of the world of building up our navy to the limits allowed as under the international agreements." Compulsory military training in colleges was condemned. Also the conference commended the NRA as "the beginning of a planned economy" but did not condemn capitalism as "unchristian" as some of the ministerial delegates desired. Prohibition was declared still to be the goal of Methodist effort but it was recognized that "federal prohibition . . . is not to be hoped for in the immediate future." A "new dry plan" and new organizations to promote temperance were viewed as necessary, and, in view of this necessity, it was recommended in the temperance commission's report which the conference adopted that gifts to the various dry agencies, including the Anti-saloon league, should be withheld.

* * *

United Missionary Conference

The Chicago united missionary conference, Nov. 5-10, promises to attract wide interest. Dr. E. Stanley Jones is to speak at the opening session in the Chicago Stadium, Sunday, Nov. 5, at 3:30. Among the other speakers announced are Miss Yi-fang Wu, Ph.D., president of Ginling college, Nanking, China; Rt. Rev. L. H. Roots, Episcopal bishop of Hankow, China; Miss Lillian Picken, Satara, India, evangelist and social worker, and Dr. H. Chen-en Liu, president of Shanghai university.

CHARLES T. HOLMAN.

Dissolve German Methodist Bodies

Amalgamation in Indiana Involves Two Million Dollars' Worth of Property—President Oxnam Under Attack

(Correspondence from Indiana)

INDIANAPOLIS, Oct. 7.—At the 102nd annual meeting of the Indiana Methodist conference held in the North church of this city, another vestige of the gala day of denominationalism came to a close with the absorption of the Central German Methodist conference into the Methodist conference. The German conference covered six states and was organized 70 years ago as a necessary obligation toward immigrants. But immigation restrictions and the rise of a newer Americanized generation has made the conference an anachronism. Thus unity comes in some cases! This German group brought with it property valued at almost two millions of dollars and a modest indebtedness of $138,000. Their average pastoral salary in 1932 was around $1900.

The usual items were considered, the usual social pronouncements made. An added seriousness to meet the modern age was manifest. There was indicated a united stand for prohibition, a greater support of the church on the part of the laymen (who for the last two years have met with the conference as official delegates), an attempt at reduction in the number of districts for economy's sake and a move toward a more active participation of church people in political affairs so as to cleanse public life at the fountain head.

The conference address given by Dr. Merton Rice was attended by a large congregation. He spoke humorously and seriously on "My Country, 'Tis of Thee," in which he lauded his country for its youthfulness, its bigness, its unfinished nature, its ideals, its unmade future. It was most stimulating. There is only one Rice! The DePauw university choir under the direction of Dr. Robert McCutchan sang beautifully. Dr. McCutchan has made a special study of early camp meeting hymnology and his chorus is very adept at interpreting it.

* * *

Baptists Reach Goals In New Members

The state committee on evangelism for the Baptist churches announces that the 403 churches in this state have reached the goal of 10,000 new members in the last year. The local city churches have set a five-year goal of 7,000.

* * *

The Attack on Dr. Oxnam

Dr. G. Bromley Oxnam, president of DePauw university, was recently the center of an attack from military authorities on the charge that his administration has been to blame for a decreased interest in military training at that institution. Military authorities stated that the administration's attitude did not support the R.O.T.C. Dr. Oxnam's only statement was to the effect that he and DePauw students did not care to answer an attack that was based on such a meager knowledge of the situation on the campus. The city newspapers took up the issue and the two leading ones said, in effect, that in their view common sense and the people generally would support the point of view of military authorities in their program for preparedness! Every year something of this sort bobs up. But the Methodist conference of Indiana again voted confidence in Dr. Oxnam.

* * *

Two More Denominations Vote to Unite

Word comes from Cincinnati that the 26th quadrennial general conference of the Evangelical church, now in session at Philippus church, Rev. G. W. Grauer, pastor, has reelected Dr. C. W. Locher of St. Louis as president, Rev. Paul Press as first vice-president, Rev. F. C. Klick of St. Joseph as second vice-president, Rev. F. A. Meusch of New Albany, Ind. as secretary, and Mr. F. A. Keck of St. Louis as treasurer. One of the important items to come up for final decision at this gathering was the uniting of the Reformed Church in the U. S. with the Evangelical Synod. The matter has already been decided favorably in the Reformed church. Today word was received that the union

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was voted for unanimously. By early 1934 these two denominations may have perfected formal union.

* * *

Football Provides Topics for Men's Bible Class

The Christian Men Builders' church school class of the Third Christian church is one of the largest in Indianapolis. Its teacher, Mr. Merle Sidener, is an interesting teacher and a prominent business man of the city. He is giving a series of talks on football and religion right now. Some of his topics are "When the Coach Tells 'Em," "On the Second Strong Squad," "You've Got to Know the Signals," "Scoop up the Fumbles" and "The Game's Never Lost Till It's Won." The class is highly organized, has a peppy membership committee and does a great deal of charity and other work. But it is easy to see that it becomes a sort of church to some men, and can be a problem to the total life of the church, which it does not seem to be in this case.

* * *

Drops Sunday School for Adolescents

Some interest and discussion has been aroused over the problem of relating the Sunday school to the worship hour in this city, especially among pastors. The pastor of St. John's Evangelical church, Rev. E. A. Piepenbrok, will drop out the Sunday school for all above junior age. Thus the juniors and under will attend the church school during the hour of worship, while all above junior age will attend, at the same hour, the worship service with the adults. The total length of church school and worship is one and one-quarter hours. The minister will use the international lesson for his sermon topic. Others are attempting combined services. Those who have combined services would not go back to the old method under any condition. Many pastors feel that the church school atomizes the church and produces very little real results.

* * *

And So Forth

A total of $787,000 has been contributed to the community fund during the nine months ending July 31 of this year.

Several churches observed religious education week, during which they exhibited the educational activities of the church for a few days, providing musical and dramatic exhibits as well.

We are in a period when many Indiana churches are celebrating their centennials, for it was about a hundred years ago that the day of the circuit rider was in its flower in these parts.

The basket system of charity has been discontinued, except in cases of infirmity. In this way people can place their own orders and retain an element of independence while they accept charity. It is claimed that this method makes for a better diet.

E. G. HOMRIGHAUSEN.

Ohio Refuses to Vote Aid for Parish Schools

The proposal to extend state aid to the parochial schools of Ohio failed of enactment in the special session of the state legislature, when an amendment providing for parochial participation in a three million appropriation was rejected late last month.

German Shadow Darkens Europe

England Feels the General Foreboding—Lloyd George Calls for "Hands Off Germany"—Mrs. Besant Dies

(*British Table Talks*)

LONDON, Sept. 28.—The serious and even gloomy address of M. Mowinckel of Norway expressed very much the general mind of our people upon the league. It is passing through stormy waters. The present assembly meets under the shadow of the disarmament conference, upon which much depends. There is a more hopeful atmosphere at the moment. But it is characteristic of the situation that we shall be content with very small mercies. It is the uncertainty about the present situation which makes France and Italy indisposed to take a leap in the dark.

Mr. Lloyd George pleads for "hands off Germany." He says, truly enough, that all the trouble in Europe has arisen from the refusal of the nations to carry out their undertaking at Versailles—that is to say, they pledged themselves to disarmament and they did not keep their word. Mr. Lloyd George makes much of the fact that he was one of the three who signed the peace treaty and he singles out for his solemn support this particular part of it. But he signed much more than that. Nevertheless his warning deserves to be heeded; he declares that if fascism is overthrown, communism will take its place in Germany. Britain should take the side, he says, of fair play and straight dealing. So it should have done in June 1919 at Versailles!

The Leipzig trial is being followed closely; there is a widespread feeling that the "international trial" staged in London was an error of judgment and did the accused no good. If Van der Lubbe is playing a part, as the nazis say, our journalists with one consent declare that he is the most consummate of actors!

* * *

A Famous Champion Of Freedom

Honor has been paid this week to the memory of Charles Bradlaugh, who was born a hundred years ago. American readers will best understand the place which Bradlaugh filled on one side of his life, if they recall Robert Ingersoll. But he was not only an apostle of atheism, he was also a radical politician who had a passionate desire to make this earth, to him man's only abode, a place of justice and peace. He was not a socialist, and if he had seen the trend of political thought in recent times, he would have been shocked. He lives chiefly because of his stand for liberty of conscience. When he was returned to parliament as member for Northampton, he was not allowed to take the oath because of his avowed atheism. Around him storms raged in parliament. The question whether or not he should be allowed to take his seat gave Mr. Gladstone the theme for one of his classic orations. Gladstone, unbending churchman as he was, defended the claim of the dogmatic atheist to sit in the commons, and he won his case. In the end this case led to the offer of an alternative to the oath. Members today can either "affirm" or swear.

A celebration of Bradlaugh was held in the Friends' house last week. Mr. G. Bernard Shaw said that what made Bradlaugh great was his hatred of falsehood. He was sustained all his life by his burning conviction that the "official religion of the country" was all wrong. Among others who have joined in this celebration are Mr. Wells, Lord Horder and Sir Gilbert Murray. It is even suggested that a memorial to him should be erected within the precincts of parliament.

* * *

The Passing of Annie Besant

The memory of Bradlaugh recalls for me a certain Sunday evening on which I strayed into the Secularist hall in Manchester. It must have been in 1893 or 1894. The speaker was a woman, famous already for the part which she had played in English political and social life. Annie Besant had been a lieutenant to Bradlaugh in his many campaigns. But she had left him to follow other ways. She had found the doctrines of the Secularists unsatisfying, and under the influence of Madame Blavatsky she had entered the Theosophical society. From extreme rationalism she had come to the mysticism of the theosophists. But she was welcomed somewhat as a lost leader on that Sunday night by her old comrades, and from their platform she expounded the doctrine of the cross as a worldwide and universal symbol of the truth that we must die to live. It was a most moving appeal and in my memory I put her speech of that evening among the noblest orations to which I have listened. The somewhat shabby hall was lit with the radiance of a great vision and the rows of hardheaded dogmatic rationalists listened spellbound.

Mrs. Besant died last week, and near Madres on a pyre of sandalwood, facing the sea at sunrise, her body was cremated. She had lived a life of ceaseless activity till the last stage, in which she gave herself to prepare her soul for the great change. To many she seemed to show an instability of judgment which made her life an improvised drama. When she came to England she seemed to speak with a Christian accent. In India, however, she was Hindu and in her next incarnation she looked forward to her return to the land of India, which was her adopted home.

* * *

Britain's Mellon, Sir Alexander Glegg, Dies

It is a high honor to be chosen as chairman of the Bible society. This was one of the many offices held by Sir Alexander Glegg, who died last week at the age of 85. He was an extremely gifted Aberdonian, who began his life in London as a draughtsman at Woolwich and attained to a remarkable position in his profession. But throughout his life he gave unwearied service to his own church as well as to the Bible and many other societies. When he was with his old friend, Dr. Peter Forsyth, there used to be excellent talk with a rich admixture of Scottish and Aberdonian humor. They had been young men together and the profound theologian and

the great engineer remained friends, sharing deep religious certainties. Sir Alexander was a leading member and counselor of the Congregational churches. He stood out among our people as an example of all that a loyal member of the church should be.

It will interest Americans to know that it was during a business visit to America he saw the possibilities of aluminium (I ought to say aluminum) for cooking vessels, and he introduced this use into England.

* * *

An Englishman on The English

What do we English think about ourselves? It is more important perhaps to know what others think of us. However, Mr. Baldwin has been describing on the radio our national character. We grumble, he says, more than most but we do not worry, and we are serene in times of difficulty. We love our homes; we are strong individualists and we do not like a common mold. And, note this, O my readers, "We can laugh at ourselves." Whether these things are true or not—and I always doubt generalizations of this kind—they are worth considering as marks of that character which a great number of Englishmen would like to have.

* * *

And So Forth

The correspondence in the Times upon the "group" movement still continues. There is to be a concerted attempt in London during October to bring to all classes of people the challenge of the groups. There are some who are grateful to them but are anxious, before it is too late, that they and all who deal with them should learn the lessons of history.

Two Oxford undergraduates last week at Swindon elected to go to prison rather than be bound over to keep the peace. They were accused of taking part in an anti-war demonstration at a cinema when the film "Our Fighting Navy" was being shown.

Sir Hilton Young, who has been organizing the attack upon slums, is very pleased with the progress made. He expects to find when he reviews the position that "we have secured with certainty a speed of progress in the abolition of slums far greater than any we had hoped or even dreamed about before."

Among noteworthy new books is Dean Inge upon "God and the Astronomers," a book in which he returns once more to the exposition of his Christian Platonism or neo-Platonism.

The churches in Liverpool are taking part in what is described as "a gesture to the man-in-the street." There are to be 3000 open-air services for which 200 speakers have been trained. There is to be a Question night. With 14,000 followers the bishop marched from the cathedral last Saturday. Hundreds of clergy and prominent laymen and over 1000 surpliced choir-boys marched with him.

Dr. Berry is to be the new moderator of the federal council of the free churches.

Mr. Frank O. Salisbury has finished his new portrait of Dr. Cadman and also his pictures of Old Testament prophets, which will go with character studies of them written by Dr. Cadman.

EDWARD SHILLITO.

New Presbyterian Hymnal Appears

Many Hymns on Christian Experience and the Social Gospel—Sunday Baseball to be Voted on Next Month

(Correspondence from Philadelphia)

PHILADELPHIA, October 3.—The new Presbyterian hymnal, approved at Columbus by the general assembly and published here by the Presbyterian Board of Christian education, reflects fresh distinction upon its editor, Dr. Clarence Dickinson, its associate editor, Dr. Calvin W. Laufer, and the cooperating committees. To date over 6,000 copies have been sold, and the hymnal has been placed in 42 churches. In addition to the immortal standard hymns that help to bind all churches and Christians together and the choice newer hymns of the mystical experience and the social implications of the gospel, it is a joy to find favorite hymns in this ecumenical hymnal of long usage in the Welsh, Irish, Scottish, and English Presbyterian churches.

From its opening hymn of adoration, "All people that on earth do dwell," with its suggestion to play and sing it "with dignity," all the tunes are suggestively marked: Dr. William Pierson Merrill's "Rise up, O men of God," is to be sung "with spirit"; Dr. W. Russell Bowie's "O holy city seen of John," "with exultation"; Gilbert K. Chesterton's "O God of earth and altar," "with breadth and earnestness"; John Oxenham's "In Christ there is no east or west," "in moderate time"; Bishop Cleveland Coxe's "O where are kings and empires now," "majestically"; Archbishop Trench's sonnet, "Lord, what a change within us one short hour," "with quiet confidence and joy." The placing of the words between the staves of music will make for better congregational singing.

"Adoration" claims the first 17 hymns. Then come 39 on the times of worship and 4 on the Holy Trinity. Under "God the Father" are 46 hymns, "Jesus Christ the Lord" 96, "the Holy Spirit" 4, "the Holy Scriptures" 5, "The Life in Christ" 113 (a little hymnal in itself on Christian experience), "The Church and the Sacraments" 30, a stirring section of 64 on "The Kingdom of God on Earth," 14 on "The Life Everlasting," 18 children's hymns, 34 for special seasons and services, concluding with 20 orisons. There are 45 responses and 50 ancient hymns and canticles. A carefully chosen group of 75 scriptural selections completes the book.

* * *

Pennsylvania to Vote On Sunday Sports

At the general election on Nov. 7 the Pensylvania voters will cast their ballots for or against baseball on Sunday afternoons between 2 and 6. Although the whole state will vote on this question, each municipality will determine the issue for itself. This should be an inducement for the voters of this state to put their own communities on record against Sunday baseball. The Lord's Day alliance of Pennsylvania, with headquarters here in

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the Schaff building, under the general secretary, Rev. William B. Forney, is planning to call upon the people to vote no on the question of Sunday baseball and is soliciting the cooperative support of Pennsylvania's ministry and laity.

The act under which this vote is authorized provides that all baseball and football games are unlawful before 2 and after 6 p. m. on Sundays, regardless of whether an admission charge is made or is incidental thereto. All such games between 2 and 6 are unlawful, unless the voters of municipalities give their approval at the November election. Should the voters so approve, the governing body of the municipality thus voting must adopt an ordinance or resolution to permit such games. Where money is raised, a license must be secured for every game, for which a charge may be made, ranging from $50 in a city of the first class to $1 in a second-class township. The fine for the violation of the act cannot exceed $10. Is it not strange, as some have indicated, when shorter hours of labor are opening to multitudes other times of leisure and recreation that this commonwealth with its high percentage in Sunday school enrolment should find the traditional character of its Sunday threatened?

* * *

Baptist Staff to Study Three Months

The headquarters staff of the American Baptist publication society recently spent five days in a retreat. During that time they built their program for 1934. The new element in the program is a period of nearly three months set aside for definite study on the part of the staff members. During this time no field engagements will be taken. This study will be of two types. One will be a general topic, such as character education, in which all the members of the staff will cooperate. The other will be individual, where each specialist will cover some topic dealing with his personal field of responsibility. This, it is believed, will make a distinct contribution to the effectiveness of the Baptist staff.

* * *

Religious Educators to Face New Battlefields at Gettysburg

With the background of the historic battleground to suggest the aggressive fronts of the contemporary conflicts for the kingdom of God, the annual convention of the Pennsylvania State Sabbath school association will be held Oct. 11-13 at Gettysburg. Dr. Paul H. Vieth of New Haven and Dr. Henry E. Tralle of New York will direct a special pastors' conference on the afternoon of the 11th. Rev. John W. Elliott of Philadelphia will present on the afternoon of the 12th a winning strategy for a present-day struggle in his timely address on "Teaching Temperance in the Church School." The convention theme will be: "The Changeless Christ in a Changing World," and the convention text, Luke 9:23.

* * *

Presbyterians Launch Spiritual Recovery Crusade

A Presbyterian spiritual recovery crusade is being launched by their general council for every Presbyterian church in the United States. This is to crystalize the conviction that the spiritual leadership of the church, interpreting the program of Jesus Christ, is of supreme importance to the individual and the nation in this critical hour. Every member of the church is to be urged to make a definite enlistment of life for increased service, increased giving, and increased devotion, that there may be a real personal and national spiritual recovery. An enrolment is advised of church members who will pledge personal service and enlarged giving.

* * *

Hold Interdenominational Clergy Communion Service

An interdenominational clergy communion service was held under the auspices of the federation of churches on Sept. 25 at the First Presbyterian church. The communion address was given by Dr. J. S. Ladd Thomas, of the First Methodist church, Germantown, introduced by Dr. Edward Yates Hill, of the First Presbyterian. Dr. Charles E. Schaeffer, president of the federation, and Dr. Robert B. Whyte, of the First Presbyterian church, presided at the communion table. The elements were distributed by Dr. V. C. Hargroves (Baptist), Dr. Purd E. Deitz (Reformed), Dr. Howard M. Morgan (Presbyterian), and Dr. Robert C. Wells (Methodist).

The current issue of the Lutheran, published here, states editorially the Lutheran position on "the use of the Lord's supper to indicate agreements among different bodies of Christians. Such misuse of the holy sacrament occurs when leaders of several denominations decide to proclaim agreements or even decisions not to quarrel by joining in a celebration of the Lord's supper. For an announcement of such harmony there are several ways, but employment of the Lord's supper is not one of them." In this the historic words of Luther to Zwingli at Marburg in 1529 have been recalled: "You have a different spirit from us."

* * *

And So Forth

Pennsylvania voters will have four separate ballots on Nov. 7: the first, a ballot for county and municipal officers; second, for 12 proposed state constitutional amendments, some of them vital; third, local option on Sunday baseball for each community; fourth, the 15 names for or against the repeal of the 18th amendment.

Rev. Thomas L. Harris, who becomes minister-in-charge of St. Luke's and the Epiphany, succeeding Dr. David M. Steele, was for the last three years adviser in religion at Harvard. An Englishman, graduate of Jesus college, Cambridge, he was resident fellow at Union theological seminary, New York, and served at the Derby cathedral in England and St. Andrew's, Ann Arbor, Mich.

Dr. Richard Radcliffe has filled the vacancy at Wharton Memorial Methodist church and Dr. J. Perry Cox at Cooper Memorial Methodist church, and the four district superintendents will take over Dr. Cox's supervision of the Methodist city missions.

Dr. W. Beatty Jennings celebrated his golden anniversary in the Presbyterian ministry. He is pastor of the First church, Germantown. Rev. A. B. Henry has retired after 27 years as pastor of the First Presbyterian church, Kensington.

CHARLES DANIEL BRODHEAD.

Reports Show Church Gains

Methodist Conferences in Missouri Find Membership Growing—Pastors Give Sermon Plans—Liquor Control

(Correspondence from St. Louis)

ST. LOUIS, Oct. 4.—At the session of the Missouri conference, Methodist Episcopal church, south, held in Hannibal, for the first time in recent years increases in baptisms, members received on profession of faith, and total membership were reported. Church leaders take this as an indication that the tide in church evangelism has turned. Memorials to the general conference to be held in May 1934 were adopted requesting election of bishops for a term of years, and the limitation of the office of presiding elder to one term of six years with no succeeding appointment until four years had been spent in the pastorate. Request was also made for a commission looking to the unification of all American Methodist churches. A commission was appointed looking to the celebration of the sesquicentennial of American Methodism during 1934 by local congregations and at the 1934 session of the annual conference.

* * *

Northern Methodist Also Report Progress

At the session of the Missouri conference, Methodist Episcopal church (north) in St. Louis there was a like report of increase in membership. Dr. Dan B. Brummitt, editor of the Central Christian Advocate, addressing the conference appealed for Christian idealism and a spiritual social order. He said Stalin, Mussolini, Hitler and even Mr. Roosevelt in their various efforts were using the Christian program and forces without a Christian motivation. The church must make its vital powers regnant, lest the world using the livery of heaven negate its spiritual ministries.

* * *

Pastors Outline Fall Preaching

At the first session of the ministerial alliance a symposium was held on "What line will you follow in your sermons this fall and winter?" Dr. Jay T. Stocking, Congregationalist, said he expected to preach on the greatness, goodness, glory and possibilities in man. He would lead men to self-discovery. He believed men were finding life's religious outlook. Really, it is imperative they should, to keep from disintegration. Ralph C. Abele, of the Evangelical synod, said that ministers must dispel the spirit of self-complacency and worship of the blind forces and the inquisitive instinct. God reveals himself in contemporary life. He is the Great Contemporary. It is a hard, bitter task to transform the world, but the gospel, usable, practical and efficient today as ever, can do it.

Dr. C. Oscar Johnson, Baptist, optimistic and abounding in good cheer and humor said he would seek to lift up the countenance of the cast down to the gospel that shines with radiant grace upon the

hearts of men. He announced a special series of sermons on "Discoveries I Have Made"—God, Jesus, the Holy Spirit, the Bible, prayer, duty, worship, friendship, and another's need. Rev. Sumner Walter, Episcopalian, emphasized gospel preaching. Dr. E. F. Miller, Presbyterian, said he purposed to bring to his people and through them to the men on the outside a fresh sense of God. Our preaching, he said, must rise above popular conceptions of God and religion.

* * *

What Will New Liquor Laws Be?

Prohibition has undergone a retrogression in Missouri, but not defeat. Though the state voted overwhelmingly in consequence of the heavy city vote for repeal, 57 of the 114 counties voted against repeal. It is probable the old bone dry law will be repealed, but the commission appointed by the governor to suggest a method of control does not leave these counties without protection. The old time saloon is opposed and they advise separate permits for the sale of beer and wine and hard liquor. They also advise against brewery and distillery ownership of retail places of sale. They would give towns and counties of certain population the right of protest to a state board of liquor conrol. Their recommendations are not all ardent drys desire, but they are significant as showing a concession to the people of dry territory. Before prohibition the greater part of rural Missouri was dry by local option. Dwellers in these dry counties for most part vote with the democrats in regular elections. They dare not be ignored by the state democratic administration. Success for the democrats in Missouri is impossible without the rural vote.

The state legislature will meet in special session Oct. 17 to devise this new legislation and tax measures. Beer is sure to have an increase in state and local taxes.

The outlook is not unpropitious for the dry forces. A new strategy, wisdom and courage will give rural Missouri and in part towns and cities some protection.

CHARLES O. RANSFORD.

Liberals Urge End of U. S. Financial Control in Haiti

Termination of American financial control in Haiti perpetuated "to collect a debt due to private bankers," and administrative action similar to that taken in Cuba to effect a scaling down of the loan by these bankers, were urged on President Roosevelt in a memorial signed by the Civil Liberties union, the Fellowship of Reconciliation, the League for industrial democracy and other liberal organizations. Endorsing the withdrawal of troops, the signers of the memorial regretted that this step has been delayed so long.

France's Destroyed Churches Are Being Rebuilt

Of the 2626 churches destroyed in northern France during the world war, 2600 have already been rebuilt or restored through the efforts of the committee for restoration. The sum expended in this work totaled 612 million francs.

Sign Graeco-Turkish Pact

War Memories Forgotten in Pledge of Mutual Aid—Turks Indignant at Viennese Celebrations of Deliverance

(Correspondence from the Near East)

ISTANBUL, Sept. 22.—Turkey and Greece are again in the forefront of events. Few people will have forgotten how, some 12 years ago, Turkey desperately fought for her independence against Greek invasion, and how the Turkish victory was followed by the greatest exchange of populations history has ever witnessed: 1,500,000 persons forced to leave their homes in Anatolia and settle down in Greece, while about 400,000 did the same in the opposite direction. But what is probably less known outside Europe is how the governments of both countries showed a stubborn determination to square their differences and ultimately to cooperate. Started under Mr. Mussolini's auspices, this action was carried on by Ismet Pasha, on the Turkish, and Mr. Venizelos, on the Greek side. As a first result, a pact of friendship was concluded on Oct. 30, 1930.

On Sept. 14, 1933, both nations went a step further, for on that date there was signed at Ankara an instrument of the most far-reaching importance, to which the name of "Pact of Cordial Entente" has been given. By this pact the two countries mutually guarantee the inviolability of their common frontiers, and agree that in all international questions of interest to them a preliminary consultation is desirable for both. At the same time, the new pact establishes the principle that in all international meetings of limited representation, the delegate of either of them may be given the mission to defend the interests of both countries, these undertaking to unite their efforts in order that this mission be intrusted to the country whose interests are prevalent.

Moreover, it was agreed that by November next a mixed commission shall prepare a commercial agreement enabling both countries to increase the volume of

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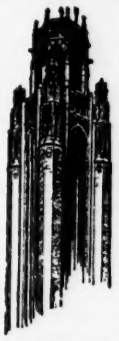

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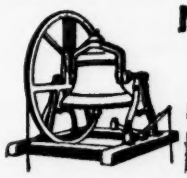

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Further Cooperation On the Way

All this is said to be just the beginning. To the correspondent of a Greek paper, Tevfik Rushtu Bey made the statement that the next step will be a customs union, so that when this is achieved, frontiers between Greece and Turkey will possess but an administrative meaning. Regarding the problem of immigration, he added that as soon as the mixed exchange commission to which is entrusted the liquidation of the questions of property connected with the exchange of populations has ceased its activities, i. e., in about ten months, communications between the two countries will be greatly facilitated. Then not only individuals but also groups of persons will have the possibility of settling in Turkey, on condition, however, of losing their national character. To some extent, this certainly is still a very sanguine anticipation, but even taken with caution, recent events evince a will to cooperate. In his address of welcome, Ismet Pasha pointed out that, after the failure of schemes for worldwide solidarity, it has become necessary for all countries to conclude separate pacts, which by further extension to a greater number may ultimately attain the very results which conferences have in vain sought to achieve.

* * *

Why Greece and Turkey Draw Together

It is only in the light of Balkan policies that the new instrument reveals its full bearing. As your correspondent reported some months ago, two big European powers, France and Italy, vie for influence in the peninsula. Their object is Bulgaria. Surrounded by countries against which she has irredentist claims of unequal intensity, Bulgaria lives in the remembrance of her heroic past and stubbornly rejects friendship that is not coupled with the desire to give her some palpable satisfaction. During the past months, Bulgarian and Yugo-Slavian flirting became evident to the point of arousing the suspicion that this satisfaction was to be sought on the southern frontiers.

Now Greece, first and foremost, requires political security; moreover, this trading of cooperation with Turkey promises new stimulus to her trade and to her shipping activity. As for Turkey's interest in the pact, it is of a different nature. To begin with, the Turks do not relish the idea of a strong Slav bloc in the Balkans; but the most important point is that by protecting the Greek frontier, Turkey aims at curbing disorder in the Balkans. And, indeed, what Turkey needs most is peace; peace to develop her commercial and industrial life, and also to give Anatolia the population required. Her statesmen do not even give up the hope of bringing about a Balkan union, for which, owing to her geographical position and effective power, Turkey is the natural candidate for presidency.

Meanwhile, Ismet Pasha and a few other leading Turkish personalities have left for Sofia, where negotiations will bear on a Black Sea pact, to which Greece, whose interests in that sea are very important, may be invited to adhere. The question is, whether Ismet Pasha will be able to induce Bulgaria to give up her claims and adopt her politics to her post-war condition.

* * *

Vienna and The Turks

While Turkey is thus intent upon following a policy of forgetting the past and building new friendships, there has been a state of things going on farther to the north which shocked Turkish feelings. As is generally known, Vienna has just witnessed festivities celebrating the 250th anniversary of the final repulse of the Turks from the walls of Vienna. As a patriotic celebration, these have not elicited any objection from the Turks, as the latter themselves every year celebrate the recapture of Smyrna from the Greeks, and a Turkish delegate not so long ago was present at the official celebrations of the 100th anniversary of Greek independence. But the Viennese festivities have become the occasion for common rejoicings for that part of the Christian world which 250 years ago defended Vienna against the "infidels" and that word has been textually used in an official letter addressed by the Belgian premier to his Polish colleague.

The Turks are very much inclined to see in all this a survival of the old crusade spirit. Their press, indignant at the Polish participation in these rejoicings, recalls that Turkey always helped Poland and never recognized her partition. During the long period of Poland's captivity, this refusal found expression in a tradition which insisted on all official occasions in asking for the Polish ambassador. Invariably this inquiry was followed by the statement by a Turkish official that H. E. the Polish ambassador was prevented from coming.

What, in addition, contributes toward fortifying Turkish belief that central European Christianity is still ruled by a medieval spirit is the fact that the Viennese celebrations have been made to coincide with the Catholic congress, and also Mr. Dollfuss' stern determination to erect a Catholic state.

E. Gueron.

Ford Hall Forum Speakers For This Season

Harry F. Ward will address the Ford Hall forum, Boston, Oct. 29 on "Can Capitalism Save Itself?" On Nov. 5 Scott Nearing will speak on "The Outlook for the American Middle Class." Other November and December speakers are Sherwood Eddy, Mrs. Sinclair Lewis, Sir Norman Angell and Raymond Robins. The winter months will bring Mordecai Kaplan, Maurice Hindus, Michael Williams, Rachel Crowdy, Harry A. Overstreet, John Haynes Holmes and others.

Men and Missions Sunday

Nov. 19 will be Men and Missions Sunday. Fifty-two communions throughout the United States are joining in the observance this year.

Dr. Kerr 20 Years in Pittsburgh Pastorate

The week beginning Oct. 8 was an anniversary week for Rev. Hugh T. Kerr and Shadyside Presbyterian church, Pittsburgh. Dr. Kerr, celebrating the 20th anniversary of his coming to this pulpit, preached a sermon on the text, "The time was long—it was 20 years." His son, Hugh T. Kerr, jr., preached in the afternoon. Dr. Charles E. Jefferson preached each evening from Oct. 9 to 13.

Dr. H. A. Stimson Is 91

Rev. Henry A. Stimson, who was pastor of Plymouth Congregational church, Minneapolis, from 1869 to 1880, and founded Manhattan Congregational church, New York, in 1896, retiring from the active ministry in 1917, celebrated his 91st birthday Sept. 28. Dr. Stimson lives in New York city. Recently, with Dr. Fosdick, he consented to become an anti-Koenig candidate for the republican county committee. Dr. Stimson is an uncle of former secretary of state Henry L. Stimson.

Japan's Children See Kagawa's Temperance Film

The Tokyo authorities have ordered Kagawa's film, "A Grain of Barley," to be shown in every primary school of the city. The picture is a story of the conversion of a village youth and the mill girl to whom he is betrothed. It develops the remarkable change in a home into which the father had brought sorrow and disaster by drink.

Samuel Urges Palestine Posts for Reich Exiles

Sir Herbert Samuel, who is touring this country under the auspices of the Carnegie foundation for international peace, spoke Oct. 4 at a dinner of the American Friends of the Hebrew university in Palestine. He made a suggestion that new posts be created at the university for intellectuals and scientists who have been ousted by the nazis in Germany.

World's Fair Building to be Buddhist Temple

The Manchurian railway's building at the world's fair, which was built in Japan, will be shipped to San Francisco at the fair's close. It has been offered to Bishop Masuyma, head of the Buddhist church in America, to be used as a temple for the Buddhist congregation in San Francisco which has no building at present.

Rev. Ezra Cox Leaves Denver for DePauw Secretarial Position

Closing an eight-year service as secretary of foreign language work in Denver, under the Methodist board of home missions, Rev. Ezra M. Cox goes to DePauw university as field secretary and alumni secretary.

New Hymnbooks for The Blind

There has been in America but little high grade hymn material available in braille, and the United States government has become conscious of this lack, and as a first step toward remedying this situation has made an appropriation for two hymnbooks, one for Protestants, another for Roman Catholics. The new hymnal edited by H. Augustine Smith, "Praise and Service" has been selected as the hymnal for Protestants, and the "St. Gregory Hymnal and Choir Book" for Catholics. These two books are being put into braille by L. W. Rodenburg, a blind musician of the Illinois state school for the blind. The library of

congress will pay for the plates and for the manufacture, and the books will be distributed to the libraries and schools for the blind without cost to them.

Will Make Study Of Slums

A comprehensive study of slums and blighted areas is soon to be undertaken under the Phelps-Stokes fund. About 18 months will be required for the study, which will be in charge of Prof. James Ford of Harvard.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Brief Moment

(Carol Lombard, Gene Raymond) (Columbia) Cabaret-singing heroine rejects devoted, unselfish protector to marry rich, worthless play-boy. Months of endless gayety, booze and luxurious night-club life estrange faithful wife — when play-boy finally comes to his senses and wins back his wife.

For A: Mediocre. For Y: Undesirable. For C: No.

The Devil's in Love

(Loretta Young, Victor Jory) (Fox) Frail, incredible, romantic melodrama with meaningless title. Hero is noble doctor who escapes from African foreign legion fort, having been wrongly convicted of murder. Story obscure at times and far-fetched throughout. Unobjectionable, merely ineffectual.

For A: Poor. For Y: Worthless. For C: No.

Four Aces

(Private Slack) More genuine, original war films, selected and pieced together with some skill to suggest continuous story of great war, with Private Slack's heroic achievements. His own voice accompanies with sensible and straightforward comments. Grim, gruesome, and largely familiar stuff.

For A: Perhaps. For Y: Harmless. For C: Perhaps.

I'm No Angel

(Mae West, Cary Grant) (Para) Merely continuation of Mae West's money-making by husky-voiced dialogue, raw suggestiveness, physiological invitation and brazen vulgarianism. Thorough glorification of body over brain, with loud laugh at censorship, at taste, at common decency in film production.

For A: Depends on taste. For Y: By no means. For C: No.

Life in the Raw

(George O'Brien, Greta Nissen) (Fox) Another Zane Grey western, only semi-gangster atmosphere, about easterner going west to run ranch under exciting difficulties. More or less healthy thrills, with sympathy rightly placed and honesty triumphant. Probably better than average western for those addicted to them.

For A: Hardly. For Y: Harmless. For C: Perhaps.

Night Flight

(The Barrymores, Helen Hayes, Clark Gable, etc.) (MGM) Heavy, tragic, authentic picture, showing grim strain of 24 hours at central flying field for international airmail at Buenos Aires. Tense moments, exciting air dangers, but deficient in story material. Too little plot to occupy notably fine cast.

For A: Fair of kind. For Y: Exciting. For C: Hardly.

Too Much Harmony

(Bing Crosby, Jack Oakie) (Para) Thin, back-stage musical comedy, harmless but feeble fun, about producer who brings country talent to Broadway and falls in love with it to complicate matters seriously. Bing's crooning, Jack's crude clowning, endless chorus dancing, and elementary comedy.

For A: Mediocre. For Y: Only fair. For C: Perhaps.

Best Recent Films for Family:

The Man Who Dared
Three Cornered Moon
Paddy the Next Best Thing
F. P. 1
Dangers of the Arctic
Lady for a Day

Films of Special Interest to Adults

Tugboat Annie
One Sunday Afternoon
Doctor Bull
The Good Companions
One Man's Journey
Voltaire

BOOKS RECEIVED

The Message of Israel, by John Edgar McFayden. Funk & Wagnalls, $2.00.

An Astronomer's Life, by Edwin Brant Frost. Houghton Mifflin Company, $3.50

Turquoise Boy and White Shell Girl, by Eda Lou Walton. Crowell, $1.75.

Great Lives: Sheridan, by W. A. Darlington. William Blake, by Alan Clutton-Brock. H. M. Stanley, by A. J. A. Symons. Thackeray, by G. U. Ellis. Edward VII, by H. E. Wortham. Robert Burns, by Catherine Carswell. Macmillan, 75 cents each.

Spinoza and Buddha: Visions of a Dead God, by S. M. Melamed. University of Chicago Press. $3.00.

Germany, Twilight or New Dawn? Anonymous. Whittlesey House, $2.00.

Hypnosis and Suggestibility, by Clark L. Hull. Appleton-Century, $3.75.

Escape: A Book of Escapes of All Kinds, edited by F. Yeats-Brown. Macmillan, $2.50.

Rebels and Saints, the Social Message of the Prophets of Israel, by Ferdinand M. Isserman. Bethany Press, $1.00.

Martin Luther, Germany's Angry Man, by Abram Lipsky. Stokes, $3.00.

Boris Godunof, by Stephen Graham. Yale, $2.50.

Training Youth for the New Social Order, by Rudolph R. Reeder. Antioch Press, Yellow Springs, O.

Direction in Prayer, edited by Patrick Thompson. Morehouse, $1.50.

Lessons on the Life of Our Lord Jesus Christ, pastoral series, course one, by Robert S. Chalmers. Morehouse, $1.25.

The Catholic Rule of Life, by Kenneth D. Mackenzie. Morehouse, $1.25.

Sing to the Sun, by Lucille Papin Borden. Macmillan, $2.00.

Eating Thunder and other stories, by Robert Sparks Walker. Association Press.

With My Own Eyes, a Personal Story, by Frederick Palmer. Bobbs, $3.50.

God and the Astronomers, by William Ralph Inge. Longmans, $4.00

The Boys' Life of Thomas Jefferson, by Helen Nicolay. Appleton-Century, $2.50.

The Dawn of Conscience, by James Henry Breasted. Scribners, $3.00.

The Story of Aircraft, by Chelsea Frasier. Crowell, $2.50.

Autarchy: National Self-sufficiency, by Charles S. Tippetta. University of Chicago Press, 25 cents.

Young People's Method in the Church, by Percy R. Hayward and Roy A. Burkhart. Abingdon, $1.50.

Home Base and Missionary Personnel. Vol. VII, supplementary series, Part two, of Laymen's foreign missions inquiry fact-finding reports Edited by Orville A. Petty. Harpers, $1.50.

Suburban Christians, by Roy L. Smith. Harpers, $1.00

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The demand which Dr. Morrison makes of the Christian churches will require the most drastic and far-reaching transformation of church teaching and life since the Protestant Reformation. It would produce, in fact, a new reformation! But it is not a demand left hanging in the air, or one of those challenges which leaves thunderous words in the reader's ears but no idea of what action to take. Dr. Morrison's book not only requires the formation of a new Christian cultus, but it points out, definitely and specifically, the first steps to take toward that end. It shows the churches where to begin; how to take hold of the problem. It is an arrow pointing to the road that leads toward that Christian goal from which, realistic and despairing churchmen have recently been declaring, both church and society have been straying farther and farther away.

In a day when all thoughtful Christians have been asking themselves, "Why is the Christian church so impotent?" and "Why do men, even when they are in the churches, fail so dismally to live on a Christian level?" Dr. Morrison's book has come with its searching, penetrating analysis that has made the answers to those questions too clear to be longer in doubt. In a day when consecrated ministers have been asking, "How can I preach this full gospel in which I believe so that it does not seem something exotic, remote, impracticable?" or "What sort of gospel could I preach that would really come to grips with the world in which we now live?" Dr. Morrison's book has brought a specific, concrete answer that has in it the clue to a wholly new and unprecedented vitality in Christian worship and preaching.

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